

Loftus THE *Chiff*
L I V E S

And most remarkable

M A X I M S

Of the antient

P H I L O S O P H E R S.

Written by *M. de Fenelon*, late Archbishop of
C A M B R A Y.



D U B L I N:

Printed by *J. Watts*, and sold at the Corner of *Sycamore-Alley*, M D C C X X V I I I.



P



lick
of
has
late
of
it
wh
Pen
eve
be
rep
and
lat
cise
tur
on,
fice



THE P R E F A C E.



H O' several have already written the lives of the Philosophers, it is to be hoped that this will meet with a favourable Reception from the publick. The Manuscript came from the hands of the Duke of C——. This nobleman has declared for certain, that it is the late famous M. de Fenelon's, Arch-bishop of Cambray. So great a name does, as it were, anticipate its commendation; for, whatever flows from so fine and correct a Pen challengeth attention; and I may say, even claims our thanks. There seems to be nothing in this abridgment below the reputation of the author; it is methodical, and all the circumstances are properly related; the stile is natural, neat and concise; we here see at one view, as in a picture in miniature, the birth, the education, the travels, the adventures, the physical principles, the moral and political
A 2 *maxims,*

The P R E F A C E.

maxims, and the aphorisms of the ancient Greek philosophers; all which are treated of very exactly, methodically, agreeably, and with abundance of variety. We don't, by this discourse, presume upon byassing the judgment of the knowing. The Publick hath its taste; its criticisms are commanding, and its censures are absolute. The World will think what they please both of the author and the work; it is in vain to endeavour to impose upon them by a celebrated name, or to dazzle them by previous commendations; every thing is called to their Bar, and determined magisterially. Our design is only to please them by presenting them a little treatise, which was useful in the education of a great Prince, and which is thought to be one of the pieces of that illustrious Prelate, whose memory will always be held sacred in the commonwealth of Learning as well as in the Church.



T H E



THE
L I V E S
Of the ANTIENT
PHILOSOPHERS.

T H A L E S.



TH A L E S the *Milesian*, originally of *Phœnicia*, was descended from *Cadmus* the son of *Agenor*. His parents being exasperated against the tyrants of those times, by whom all good men were oppress'd, forsook their Country, and settled in *Miletus*, a city of *Ionia*, where *Thales* was born the first year of the thirty-fifth olympiad. He was the first whose merit procured him to be distinguish'd by the glorious title of *Wiseman*; and was the founder of the *Ionick* philosophy,

philosophy, so call'd from the country where it took its rise.

He spent some time in publick affairs; and, after he had gone thro' the most considerable employments with reputation, the desire of searching into the secrets of nature, made him rid himself of the fatigue of business. He then went into *Egypt*, where at that time the sciences flourish'd, and spent several years in conversing with the priests, who were the professors in that country: He instructed himself in the mysteries of their religion, and apply'd himself particularly to geometry and astronomy. He never put himself under any master; and excepting the intercourse which he had with the *Egyptian* priests, during his abode among them, he was obliged merely to his own experience and profound thought, for the great lights which he gave to philosophy.

Thales was a person of an exalted mind; he spoke little, and thought much; he was negligent of his own private interest, and very zealous for that of the publick. *Juvenal* speaking of those who thought revenge more desirable than life it self, says, that such sentiments are very different from those of *Chrysippus*, and the mildness of *Thales*.

*At vindicta bonum vitâ jucundius ipsâ;
Chrysippus non dicet idem, nec mite Thaletis
Ingenium —*

When

T H A L E S.

3

When *Thales* returned to *Miletus*, he liv'd after a very solitary manner, and had regard to nothing but the contemplation of divine things. His love of wisdom made him prefer the sweets of a single life, to the cares that attend a married state. He was not above twenty three years old, when his mother *Cleobulina*, pressing him to accept an advantageous match that was propos'd to him, he replied, when we are young it is too soon to marry, when we are old it is too late, and in the middle state between these, he said, a man ought not to be so much at leisure, as to be able to make choice of a wife. Yet it is reported by some, that towards the end of his life he married an *Egyptian*, who wrote several fine pieces:

Certain strangers of *Miletus*, as they pass'd thro' the isle of *Coos*, having bargain'd with the fishermen for what they took in the draught of their nets, which they had just cast into the sea, it happen'd that they drew up a tripod of massy gold; which, 'tis said, *Helen* in her return from *Troy* had formerly thrown into that place, on account of an antient oracle which she call'd to mind. This at first caus'd a dispute between the fishermen and the strangers, to whom the tripod should belong: At length the cities interest'd themselves in the matter, and took part with those that severally belonged to them. They were ready to come to an open rupture; when it was agreed

greed on by both parties, to have the dispute decided by the oracle ; accordingly they sent to *Delphos*, where they received answer, that the tripod should be given to the chief of the wise men. Immediately it was carried to *Thales*, who sent it back to *Bias* ; he, out of modesty, return'd it to another, and that person to a third, who sent it to *Solon*. *Solon* said, nothing was so wise as a God, and so caused the tripod to be carried to *Delphos*, and dedicated to *Apollo*.

Some young men of *Miletus* telling him one day, by way of reproach, That there was very little in his philosophy, since it left him in so poor a condition, *Thales* gave 'em to understand, That if wise men did not amass abundance of wealth, it was merely out of a contempt for riches, it being very easy to acquire them ; but that they did not think them valuable. 'Tis said, that foreseeing, by his astronomical observations, that a certain year would be very fruitful, he bought up, before the season, all the product of the olive-trees about *Miletus*, which was very considerable, so that *Thales* made a great advantage by it ; but being a person entirely disinterested, he called together all the merchants, and distributed amongst them what he had gained.

He us'd to thank the Gods for three things, viz. That he was born a reasonable creature rather

rather than a beast; a man rather than a woman; and a *Greek* rather than a *Barbarian*.

He thought that the world was disposed in the manner we now see it, by some intelligence which had no beginning, and should never have an end.

He was the first amongst the *Greeks* who taught that souls were immortal.

Being ask'd whether we could conceal our actions from the Gods, he reply'd, that even our most secret thoughts could never be hid from them.

He said, that the greatest thing in the world was Space, because it contain'd all beings within it; that the strongest was Necessity, because it overcame every thing; that the swiftest was the Mind, because it could in a moment travel over the universe; and that the wisest was Time, because it discovered the greatest secrets; but that the most pleasant and desirable of all things, was to act according to our inclinations.

He often said, that to talk much was no sign of wit. That we ought to think of our friends, as well when present as absent. That we ought to assist our father and our mother, that we may deserve to be assisted by our children. That there was nothing vexatious as to see a tyrant live to old age. That it is a comfort under ill fortune, to hear that those who distress us are as unhappy as our selves. That we ought not to do

A S

that

that which we find fault with in others. That true happiness consisted in enjoying perfect health, with a competent subsistence; and not in passing our lives in sloth and ignorance.

He thought nothing so difficult as to know our selves; which caused him to invent that excellent maxim, *Nosce teipsum, Know thy self*, which was afterwards engraved upon a plate of gold, and dedicated in the temple of *Apollo*.

He was of opinion, that there is no difference between life and death; and when he was ask'd why he did not kill himself, 'tis, said he, because living and dying being the same thing, nothing can determine us to chuse the one rather than the other.

He sometimes diverted himself with poetry; and 'tis said that he invented hexameter verses.

A man who was justly accused of adultery asking him whether it was lawful to justify himself by an oath, *Thales* answered in a jesting manner, Is perjury a less crime than adultery?

Mandretus of *Pyrene*, who had been his scholar, coming to see him at *Miletus*, said to him, what recompence, O *Thales*, shall I give you to testify the grateful sense I have of the excellent precepts which I received from you? When you have an opportunity of teaching others, reply'd *Thales*, let them
know

know that I was the founder of that doctrine; this will be a commendable modesty in you, and a very valuable reward to me.

Thales was the first of all the *Greeks* who apply'd himself to physick and astronomy; he thought that water was the first principle of all things; that earth was only water condensed, and air water rarified; that all things continually change one into another; but that at last all things shall be resolved into water; that the universe was animated and filled by invisible beings, which incessantly floated up and down; that the earth was in the middle of the world, and moved round its own center, which was the same with that of the universe; and that the water of the sea, upon which it was poised, was the cause of its motion.

The strange effects of the loadstone and amber, and the sympathy between things of the same nature, made him think that there was nothing in this world but what was animated.

He thought that the overflowing of the river *Nile*, was occasioned by the etesian winds, which blowing from north to south, stopp'd the waters that flow from the south towards the north, and forced them to overflow the country.

He was the first who foretold eclipses of the sun and moon, and made observations upon the different motions of those two planets.

nets. He imagined the sun to be a body enlightened of itself, the bulk of which was two thousand times bigger than that of the moon; and that the moon was an opaque body, which was only capable of reflecting the light of the sun from one half of its surface; upon which supposition he accounted for the different forms under which the moon appears to us.

He was likewise the first who inquir'd into the original of the winds, the matter of thunderbolts, and the cause of thunder and lightning.

No body before him knew the method of measuring the heighth of towers and pyramids by their shadows at noon, whilst the sun is in the equinox.

He fix'd the year at 365 days; settled the order of the seasons, and confined every month to thirty days; at the end of every twelve months he added five days to compleat the course of the year: This method he borrow'd from the *Egyptians*.

By him we came to the knowledge of the *Ursa minor*, or little Bear, which the *Phœnicians* made use of in sailing.

One day, as he was coming out of his lodgings, in order to contemplate the stars, he fell into a ditch; and an old woman-servant belonging to the house running immediately to his assistance, help'd him out, and said to him in a jeer, *Why, Thales, do you think*

think to discover what passes in the heavens, when you can't so much as see what is at your very feet.

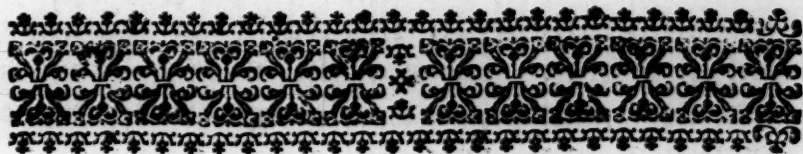
Thales was held in very great esteem, during his whole life, and was consulted upon the most important occasions. *Cræsus*, when he had undertaken the war against the *Persians*, advanced, at the head of a great army, as far as the banks of the river *Halis*; which he was very much perplexed how to pass, having neither bridges nor boats, and the river not being fordable; but *Thales*, who happen'd then to be in his camp, assur'd him that he would put him in a way how to pass the river with his army, without either bridge or boats. Whereupon he forthwith caused them to make a great ditch in form of a crescent, reaching from one end of the camp to the other, by which means the river divided itself into two arms, which were both fordable; so that the army went over without difficulty. Upon this occasion *Thales* would by no means suffer the *Milesians* to make an alliance with *Cræsus*, who earnestly desired it; which prudent act of his was the cause of the preservation of his country; for *Cyrus* having conquer'd the *Lydians*, destroyed all the cities which had entered into confederacy with them, and spared those of *Miletus*, who would not be concerned against him.

Thales

Thales being very old, caused himself to be carried one day upon a terrass, to divert himself with seeing the combats of the amphitheatre; the excessive heat made so violent an alteration in him, that he died suddenly in the very place where he was beholding the combats. This happen'd in the 58th olympiad, and 92d year of his age, and the people of *Miletus* celebrated his funeral rites with abundance of magnificence.



S O L O N.



S O L O N.

SOLON, the *Athenian*, was born at *Salamis* in the 35th olympiad, his father *Excestides* sprung from king *Codrus*, and his mother was cousin-german to the mother of *Pisistratus*. He spent part of his youth in travel in *Egypt*, which was then resorted to by all men of learning. After having inform'd himself of the nature of the government, and whatever related to the laws and customs of the country, he return'd to *Athens*, where his extraordinary merit and birth procured him the most considerable employments.

Solon was a man of very great prudence, mix'd with a great deal of fire, resolution and sincerity. He was an excellent orator, poet, and law-giver, and withall a good soldier. During his whole life, he was very zealous for the liberty of his country, a great enemy to tyrants, and very little concern'd for the aggrandizing his family. He never fix'd himself under a particular master, any more than *Thales*. He neglected enquiring into the

self to
livert
e am-
o vio-
fud-
hold-
58th
d the
rites

N.

the causes of nature, that he might apply himself entirely to the study of morality and politicks. He was the author of this excellent maxim, *viz. We ought to observe a medium in every thing.*

As *Solon* was once at *Miletus*, whither the great reputation of *Thales* had brought him, after some discourse with that philosopher, he said to him, I wonder, O *Thales*, that you have never married, because you might then have had children, whom you would delight in bringing up; to which *Thales* gave him no immediate answer; but some time after, he sent a certain person to visit him, who pretended to be a stranger, and said he was just come from *Athens*: Well, says *Solon*, what news have you from thence? Nothing, reply'd he, but the burial of a young *Athenian*, whose funeral was attended by the whole city, because he was a person of great distinction, and the son of one who is very much respected by the people: This man, added he, has been for some time from *Athens*; and his friends are resolved to conceal this matter from him, for fear he should die with grief. O wretched father! cry'd *Solon*, pray what is his name? I have often heard it, reply'd the stranger, but don't remember it at present, tho' I know that every one esteem'd him a man of great wisdom. *Solon*, whose uneasiness increas'd, seem'd very much concern'd, insomuch that he could

not

not forbear asking, whether it was not *Solon*. The very same, cry'd the stranger immediately; upon which *Solon* was so extremely concerned, that he began to rent his cloaths, tear his hair, and strike himself upon the head; and at length he gave all the usual signs of one overwhelmed with grief. Why do you thus weep and torment your self, said *Thales*, for a loss which cannot be repaired by all the tears in the world? Ah! reply'd *Solon*, that's the very reason of my grief; I bewail a misfortune that admits of no remedy. At last *Thales* began to laugh at the strange effect his grief had on him, and said, O my friend *Solon*, this is what made me fearful of marriage; I was apprehensive of the yoke, and I perceive, by the concern of the wisest of men, that the stoutest heart cannot bear the afflictions which are incident to the love and regard we have for our children: Disquiet your self no longer, what has been said, was nothing but a fictitious relation.

There had been a very hot war for a great while between the *Athenians* and *Megarensians*, about the island *Salamis*; at length after great slaughter on both sides, the *Athenians*, who had been worsted, growing weary of spilling so much blood, order'd the first who should dare propose a war for the recovery of *Salamis*, which was in the *Megarensians* possession, to be punished with death. *Solon* fear-
ing

ing that if he spoke upon this occasion, he should injure himself, and that his silence might prejudice his country, resolved to counterfeit being a fool, that under that pretence he might be able to say and do whatever he had a mind with impunity: To this purpose, he caused it to be reported throughout the city, that he had lost his senses; and then, having made some elegiack verses, which he got by heart, he went out of his house in a sorry garb all torn, with a rope about his neck, and a greasy old cap upon his head: The people all gathered about him; and he getting upon the stone, from whence they made publick proclamations, recited verses to them, which was not usual with him. Would to the Gods, cry'd he, that *Athens* had not been my country; ah! I had rather have been born at *Pholegandes* or *Sienca*, or in some more horrid and barbarous place; at least, then I had not had the vexation to see my self pointed at, and hear it said, there goes an *Athenian*, who has shamefully escaped from *Salamis*. Let us forthwith revenge the affront which we have received, and recover so agreeable an abode, which our enemies unjustly detain from us. This made such an impression upon the minds of the *Athenians*, that they immediately revok'd the edict which they had made, and taking arms, resolved to make war upon the *Megarensians*. *Solon*, who was appointed to command the forces,

forces, embark'd with them on board several fisher-boats, and being attended by a galley of thirty oars, he cast anchor just before *Salamis*. The *Megarensians* that were in the city being apprehensive of what might happen, ran to their arms in disorder, and sent out one of their vessels to see what was the matter. This ship coming too near their enemies, was taken by *Solon*, who immediately caused all the *Megarensians* that were in it to be bound, and put on board, in their stead, some of the best of the *Athenians*, commanding them to sail to *Salamis*, disguising themselves as well as they could. *Solon*, with the rest of his men, landed in another place, and went to meet the *Megarensians*, who were come into the field; and whilst he gave them battle, those whom he had sent in the ship, went and made themselves masters of the city. *Solon* having overcome the *Megarensians*, sent back without any ransom all the prisoners that had been taken in the battle, and erected a temple in honour of the god *Mars*, in the very place where he had obtained the victory. Some time after, the *Megarensians* vainly endeavoured to recover *Salamis*; at length both parties agreed to stand to the arbitration of the *Lacedemonians*. *Solon* proved before the *Spartan* deputies, that *Philus* and *Euriphaces*, children of *Ajax* king of *Salamis*, came and liv'd at *Athens*, and gave that island to the *Athenians*, upon condition that they should make

make them citizens of *Athens*. He caused several tombs to be open'd, and shew'd that the people of *Salamis* turn'd the faces of their dead the same way as those of *Athens*; whereas the *Megarensians* turn'd them quite contrary, and that they caused the name of the dead person's family to be engraved upon their coffin, which was peculiar to the *Athenians* only. But the people of *Megara* did not long delay taking their revenge; for the differences which had been a long time on foot, between the descendants of *Cylon* and those of *Megacles* increased to such an height, that they had almost entirely destroy'd the city. *Cylon* had formerly endeavoured to gain the supreme power of *Athens*; but his conspiracy being discovered, he was massacred with several of his accomplices. All that could escape, secured themselves in the temple of *Minerva*. *Megacles*, who was at that time chief magistrate, influenced them so far by his fair speeches, that he prevail'd with them to come out of the temple, and appear before the judges, holding a string tied to the statue of the goddess, that they might not lose their privilege. As they were coming down from the temple the string broke, and *Megacles* said, that it was a plain token that the goddess refused them her protection; whereupon he seized several of them, who were immediately stoned by the people; those who returned to the altars, were almost all massacred,

cred, without respect had to the place; a few only escaped; whom the wives of the magistrates interceded for, and procured to be set at liberty.

So ill an action as this, brought a great odium upon the magistrates and their descendants, who were from thence forward very much hated by the people. Many years after, the family of *Cylon* became very powerful; the hatred that was between the two parties kindled again daily more and more. *Solon*, who was then chief magistrate, being afraid lest their dissensions should occasion the destruction of the whole city, obliged both parties to leave the matter to be determined by certain judges, who decided it in favour of the family of *Cylon*. All the descendants of *Megacles* were banished, and the bones of those who were dead taken up, and cast out of the territories of *Athens*. The *Megarensians* making use of this opportunity, which was favourable to them, took arms whilst the divisions were at the greatest height, and recovered *Salamis*.

No sooner was this sedition quell'd, but there arose another, the consequences of which appear'd to be no less dangerous. The poorer sort of people were grown so much in debt, that they were daily assigned as slaves to their creditors, who forced them to work, or sold them again at their pleasure; whereupon a great number of the populace flock'd
together

together, resolving to chuse themselves a leader, to hinder any of their body from being made slaves for the future, on failure of paying their debts at the day appointed, and to oblige the magistrates to divide the estates equally amongst them all, as *Lycurgus* had done at *Sparta*. The disorder was so great, and the seditious were so exasperated, that they were at a loss what remedy to make use of. *Solon* was chosen by the consent of both parties, to put an end to the disputes in an amicable manner; at first he was very unwilling to accept of so troublesome an employment, and nothing but the desire of serving his country made him consent to it; he had, before this, been openly heard to say, That equality hinder'd all disputes. Everyone interpreted this saying to his own advantage; the poor fancy'd that he would make all men equal; the rich, on the contrary, thought that he intended to measure all things according to mens birth and quality. By this means he became so acceptable to both parties, that they were urgent with him to accept of the sovereign power. Even those who were not concerned in these disputes, not knowing any better way to put an end to them, willingly consented to have one for their master, who was esteemed the best and wisest man in the whole world. *Solon* was very averse to it, and plainly declared, that he would never consent; so that his best friends could not but

but blame him. You are very unwise, said they: What, under the pretence of an imaginary name of tyrant, do you refuse a monarchy, which afterwards will be very lawfully acquired? Was not *Timondas* formerly declared king of *Eubæa*? and does not *Pittacus* now reign at *Mytilene*? *Solon* was not to be moved by this. Lawful authority and tyranny over others, answered he, is indeed a very pleasant situation for a man to be in, but it is on all sides surrounded with so many precipices, that there is no way left to get out when once you are entered. So that he could never be prevail'd upon to accept this advantageous offer that was made him; and all his friends look'd upon him as one that was out of his senses. *Solon*, however, apply'd himself in earnest to quiet the disorders that were in *Athens*: He began with making an order, that all former debts should be entirely remitted, and no person make any demand upon his debtors; and to give an example to the rest, he forgave a debt of seven talents, which was due to him by his father's inheritance: He declared those debts to be of no force which should be hereafter contracted under any corporal penalty, in order to prevent, for the future, that mischief which had caused all their disorders. At first both parties were pretty much dissatisfied with his determination; the rich were angry at losing what belong'd to them, and the

the poor were no less displeased, that the estates had not been equally divided; but in the end, they were both so far convinced of the usefulness of these regulations of *Solon*, that they chose him again to appease the disorders that were occasion'd by three different factions which divided the city of *Athens*, and gave him power to reform the laws at his pleasure, and to establish what sort of government he thought fit.

That part of the people which lived upon the hill, would have the management of affairs entirely in the people; those of the plain alledg'd, that it belong'd only to a certain number of the most considerable citizens; those of the sea-coast would have the magistrates chosen out of both these. *Solon*, whom they had appointed chief arbitrator of this matter, began with abolishing the laws of his predecessor *Draco*, because they were too severe; for the slightest faults were punished with death, as well as the greatest crimes; and it was no less dangerous to be convicted of idleness, of stealing fruit or herbs, than of the greatest sacrilege, murder, or the most wicked offence that can be imagined; which gave occasion for saying, that those laws were written with blood. *Draco* being ask'd, why he had order'd all sorts of crimes to be indifferently punish'd with death: Because, says he, the least faults deserve this punishment;

punishment; and I know of nothing more severe for the greatest crimes.

Solon divided the citizens into three different ranks, according to the estate which every one was then possessed of. He admitted all the people in general into the publick affairs, excepting only such tradesmen as lived merely by their labour. These were excluded from offices, and did not enjoy the same privileges as the rest.

He order'd, that the chief magistrates should be always chosen from amongst the citizens of the first rank.

That in a sedition, he, who had not sided with any party, should be branded with infamy.

That if a man who had married a rich heiress should appear to be impotent, his wife might converse with whom she pleased of her husband's nearest relations.

That wives should bring no other portion to their husbands, but three robes, and some household goods of small value.

That an adulterer might be kill'd with impunity, when taken in the fact.

He moderated the expence of the ladies, and abolish'd several ceremonies which they used to observe.

He forbid speaking ill of the dead.

He allow'd those who had no children, to appoint whomever they pleased for their heirs.

B

heirs, provided they were in their right senses when they made their will.

He order'd him that had squander'd away his estate; to be branded with infamy, and deprived of all privileges, in the same manner as one that did not support his father and mother in their old age; but a son was not obliged to maintain his father unless he had brought him up to some trade in his youth.

That no stranger should be made a citizen of *Athens*, unless he was banished for ever from his own country, or came to settle there with his family, in order to follow some calling.

He very much lessen'd the rewards that used to be given to the wrestlers.

He enacted, that the children of those who died fighting for their country, should be brought up at the publick expence.

That a guardian should not live with the mother of his wards; and that the next heir should never be chosen guardian.

That all thieving should be punished with death; and that whoever put out the eye of any one should be condemned to lose both his own.

- All *Solon's* laws were engraven upon tables. Those who were of the council swore to the observation of them themselves, and that they would cause them to be punctually observed by others; even those to whose
care

care they were committed, swore solemnly, that if any of them fail'd in it, they would be bound to present a statue of gold of their own weight to the temple of *Apollo*. There were judges appointed to interpret the laws, in case any difference should arise amongst the people about them.

One day, whilst *Solon* was composing his laws, *Anacharsis* ridiculed his undertaking. What, says he, do you think to restrain the injustice and passions of men by writings? Such ordinances, added he, may properly be compared to spiders webs, which only catch flies.

Men readily observe those things which they have agreed on amongst themselves, reply'd *Solon*; and I will frame my laws in such a manner, that all the citizens shall be convinced, that 'tis more to their advantage to obey than violate them.

Being ask'd, why he had made no law against parricide, he answered, because I did not imagine that there could be any one so wicked, as to kill his father or mother.

He usually told his friends, that a man of threescore years old should no longer be afraid of death, nor complain of the misfortunes of life.

That courtiers were like the counters made use of in reckoning; they standing for more or less, according to the pleasure of the prince.

That those who were about princes, ought not to advise them to what was most pleasing, but what was most useful to them.

That we have no better guide to conduct us than our reason; and that we should never say or do any thing without first consulting it.

That a man's honesty was much more to be depended upon than his oath.

That we should not readily make any one our friend; but that it was very dangerous to break a friendship when once made.

That the most speedy and sure way to repay an injury, was to forget it.

That we should never take upon us to command, without having learn'd to obey.

That every body ought to abhor a lye.

That in short, we ought to honour the gods, reverence our parents, and have no intercourse with the wicked.

Solon perceiving that *Pisistratus* form'd a considerable party in *Athens*, and took measures in order to obtain the sovereign power, did his utmost to oppose his designs: He assembled the people in the publick place, where he appear'd in arms, and discover'd *Pisistratus's* enterprize. O *Athenians*! cry'd he, I am wiser than those who know not the wicked designs of *Pisistratus*, and have more courage than those who knowing them, out of fear or cowardice do not oppose them; I am ready to march at your head, and fight
generously

generously in defence of liberty. But the people who favoured *Pisistratus*, look'd upon *Solon* as one out of his senses. A few days after *Pisistratus* wounded himself, and was carried in a chair into the publick place all over blood, and said that his enemies coming treacherously to seize him, had put him into that wretched condition in which they saw him. The people immediately rose, and were ready to take arms in defence of *Pisistratus*. Whereupon *Solon* said to him, O son of *Ipocrastus*! you represent but badly the part of *Ulysses*; he disfigured himself to deceive his enemies, but you wound your self to impose upon your fellow-citizens. The people assembled themselves together, and *Pisistratus* desired to have fifty guards allow'd him: *Solon* strenuously represented to them all the dangerous consequences of such an innovation; but he could not prevail with the enraged populace, who permitted *Pisistratus* to take four hundred guards, and to raise troops in order to make himself master of the fort. The chief of the city were very much surprized; and every body thought of retiring one way or other, tho' *Solon* did not stir at all; but after having reproached the citizens with their stupidity and cowardice, he said to them, formerly it was more easy for you to hinder this tyranny from being form'd; but now, that it is establish'd, it will be more glorious for you to abolish and

extirpate it entirely. When he found that what he said could not recover the citizens from the consternation they were in, he went to his house, and taking thence his arms, went and set them before the door of the senate-house, crying out, O my dear country! I have supported thee as long as I could, both by my words and deeds: I call the gods to witness, that I have omitted nothing for the defence of the laws and liberty of my country. O my dear country! I am going to leave thee for ever, because I am the only person who declares himself an enemy to the tyrant, and all the rest are inclined to receive him for their master.

Solon could never be induced to obey *Pisistratus*; and being moreover afraid that the *Athenians* would force him to alter those laws which he had sworn to observe, he chose rather a voluntary exile, and to have the pleasure of travelling, in order to acquire a knowledge of the world, than to live in an unsatisfactory manner at *Athens*. Accordingly, he went into *Egypt*, where he lived some time at the court of *Amasis*. *Pisistratus*, who had a very great value for *Solon*, was very much concern'd at his going, and wrote him this kind letter, to try to bring him back.

“ I AM not the only one amongst the *Greeks*,
 “ who has seized upon the sovereignty of
 “ his country: I do nothing contrary to the
 “ laws,

“ laws, nor against the gods, because I am
“ descended from *Codrus*, and the *Athenians*
“ have sworn that they would preserve the
“ kingdom to his family : I am very careful
“ to have your ordinances observed with
“ greater exactness, than if the government
“ was in the people. I content myself with
“ the tribute that I found settled, and, except
“ certain honours which are due to my dig-
“ nity, I have nothing that distinguisheth me
“ from the least of the citizens. I entertain
“ no enmity against you for having discover’d
“ my designs ; I am persuaded, that it was
“ more out of love to your country than ha-
“ tred to me, because you did not know after
“ what manner I should behave myself, and
“ if you had known it, perhaps you would
“ not have disapproved my enterprize. Re-
“ turn then upon my security, and be per-
“ suaded, upon my word, that *Solon* has no-
“ thing to apprehend from *Pisistratus*, be-
“ cause I would not so much as injure those
“ who had always been my declared enemies.
“ I will look upon you as my best friend, and
“ you shall enjoy all manner of satisfaction
“ with me, because I don’t think you capa-
“ ble of being unfaithful. If you have any
“ reasons that hinder you from coming to
“ *Athens*, you may live wherever else you
“ please ; I shall be satisfied, provided I am
“ not the cause of your exile.

Solon return’d him this answer.

“ I am satisfied, that you would not do
 “ me any injury, for I was one of your
 “ friends before you became a tyrant, and I
 “ ought not to be more odious to you than
 “ others, who hate tyranny. I leave every
 “ one at liberty to judge for himself, whe-
 “ ther it is more for the advantage of *Athens*
 “ to be govern’d by one absolute master, or
 “ several magistrates. I acknowledge you to
 “ be the best amongst the tyrants, but don’t
 “ think I ought to return to *Athens*; for after
 “ having establish’d there a free government,
 “ and refused the chief administration which
 “ was offer’d me, if they see me return, they
 “ will have reason to blame me, and to think
 “ that I approved your enterprize.”

Solon wrote another letter in these terms
 to *Epimenides*.

“ As my laws were not likely to bring a
 “ great advantage, so the breaking them
 “ has been of no great use to the city. Nei-
 “ ther gods nor lawgivers can at all benefit
 “ the cities, but may very much advantage
 “ those who influence the people as they
 “ please, provided they have a good intention:
 “ my laws have indeed been of no use, but
 “ those who violated them have entirely over-
 “ turn’d the commonwealth, by not hinder-
 “ ing *Pisistratus* from usurping the supreme
 “ authority. I foretold all that would hap-
 “ pen; but they would not believe me: *Pi-*
 “ *sistratus*, who flatter’d the *Athenians*, seem’d

“ to

“ to them more faithful than I, who told them
 “ the truth. I offer’d to put myself at the
 “ head of the citizens, in order to prevent
 “ the misfortunes which have happen’d; they
 “ look’d upon me as one out of his senses;
 “ they granted guards to *Pisistratus*, who
 “ made use of them to reduce the city to sla-
 “ very; and, for my part, I thought it best
 “ to retire.”

Cræsus, king of *Lydia*, made all the *Greeks* of *Asia* tributary to him. A great number of the most considerable men of that age quitted *Greece* for several reasons, and retired to *Sardis*, the chief city of *Cræsus*’s dominions, which flourish’d mightily at that time both in honour and riches, and every body there spoke so advantageously of *Solon*, that *Cræsus* became very desirous of seeing him: Accordingly he sent to desire him to come, and take up his abode at his court; and *Solon* return’d this answer.

“ I very much value the friendship which
 “ you have expressed for me; and I take
 “ the gods to witness, that if I had not been
 “ resolved long since to live in a free state, I
 “ should rather live under your government
 “ than at *Athens* itself, whilst *Pisistratus* there
 “ exercises his tyrannical power; but ac-
 “ cording to the course of life which I have
 “ chosen, it is more satisfaction to me to be
 “ in a place where every one is equal; how-
 “ ever, I design to come and see you, that I

B 5

“ may

“ may have the pleasure of living some time
 “ with you.”

Solon went accordingly to *Sardis* at the request of *Cræsus* who express'd an extraordinary desire to see him. As he cross'd *Lydia*, he met several nobles with great attendance and magnificent equipages, whom he still imagined to be the king. At length he was brought into *Cræsus*'s presence, who received him, sitting upon his throne, adorn'd in the richest manner possible. *Solon* did not seem surprized at the sight of so much magnificence. *Cræsus*, calling him his guest, said to him, I have heard of your great reputation for wisdom; I know that you have travell'd much; but did you ever see any person dress'd so magnificently as I am? Yes, answer'd *Solon*, pheasants, peacocks, and some other birds are deck'd with something more magnificent, because all their splendor is natural, without their being at any trouble to adorn themselves. So unexpected an answer very much surprized *Cræsus*: He commanded his people to open all his treasures, and to expose to *Solon*'s view the most valuable furniture in his palace. Then he caused him to come before him a second time, and said to him, did you ever see an happier man than I? Yes, answer'd *Solon*, *Tellus*, a citizen of *Athens*, who lived as became an honest man, under a well-order'd commonwealth; he left behind him two sons in good repute, with an estate

sufficient

sufficient to support them, being so happy as to die at length himself with his arms in his hand, having obtain'd a victory for his country. The *Athenians* built a tomb for him in the very same place where he lost his life, and have done great honours to his memory.

Cræsus was no less surprized than before, and thought *Solon* to be a man void of sense. Well, said he again to him, who is the happiest man next to *Tellus*? There were heretofore, answer'd he, two brothers, the name of the one was *Cleobis*, and the other *Byton*; they were so strong, that they came off conquerors in all engagements, and they had a perfect love one for the other. Upon a certain festival, the priestess of *Juno*, their mother, for whom they had a great affection, being under a necessity of going to the temple to offer a sacrifice, and the oxen that should draw her not coming in time, *Cleobis* and *Byton* yoked themselves to her carr, and drew her to the place whither she was going: The people call'd to the gods to bless them, and their mother, transported with joy, pray'd to *Juno* to give them what she thought most beneficial for them. When the sacrifice was ended, and they had feasted very plentifully, they went to bed, and both died that same night. At this relation *Cræsus* could not forbear shewing his resentment. What, reply'd he, do you not count me in the number of the happy? O king of the *Lydians*, answer'd *Solon*, you possess

possess abundance of riches, and are master of a great number of people; but life is subject to so many changes, that we can pronounce no man happy till he has finish'd his course: Time daily produceth fresh accidents, which could not be expected; we can never be sure of victory till the battle is ended. *Cræsus* was greatly displeased; and sent away *Solon* without ever desiring to see him again.

Æsop, who was then at *Sardis*, being sent for thither to divert *Cræsus*, was concern'd at the ill reception which the king had given to a man of such extraordinary merit. O *Solon*, said he to him, we either must not come near princes, or say nothing but what is agreeable to them. On the contrary, answer'd *Solon*, whenever we approach them, we ought always to give them the best counsel we can, and never say any thing to them but the truth.

Cyrus kept *Astyages*, his mother's father, prisoner, and had deprived him of all his territories; at which *Cræsus* being offended took *Astyages*'s party, and made war upon *Persia*. As he possess'd immense riches, and was at the head of a people which were esteem'd the most warlike in all the world, he thought that nothing was impossible to him; but he was unfortunately overthrown, and retired to *Sardis*, where he was besieged, and made prisoner after fourteen days resistance. He was brought before *Cyrus*, who loaded him

him with chains ; and then they carried him to the top of a funeral pile, where he was ty'd up in the midst of fourteen *Lydian* children, in order to be burnt there in the sight of *Cyrus* and all the *Persians*. As they were setting fire to the pile, *Cræsus*, in that deplorable condition, call'd to mind the discourse which he formerly had with *Solon*, and cry'd out with a sigh, O *Solon* ! *Solon* ! *Solon* ! This surprized *Cyrus*, who sent to enquire whether it was some god whom he invoked in his distress : *Cræsus* made no answer ; but at length being forced to speak, he told them, almost overwhelm'd with sorrow, Alas ! I was naming a man whom kings should always have about them, and whose conversation they should value more than all their treasure and magnificence. Being press'd to give a farther account of him ; he is a wise man of *Greece*, continued he, whom I formerly sent for on purpose to make him admire my prosperous condition, and he told me unconcernedly, as it were to shew me that it was all but a foolish vanity, I should wait till the end of my life, and that I should not depend too much upon a state which was liable to so many calamities : Now I am convinced of the truth of what he before said to me. Whilst *Cræsus* was speaking, the fire being already put to the bottom of the pile, was now ascending to the top. But *Cyrus* was very much affected with what *Cræsus* had said ; the deplorable condition

tion of a prince who had been so powerful, made him reflect upon himself; he was afraid lest some such disgrace should happen to himself hereafter, so he order'd the fire to be immediately put out; and causing the chains, with which *Cræsus* was loaden, to be taken off, he shew'd him all possible respect, and made use of his advice in affairs of the greatest importance.

Solon, after he left *Cræsus*, retired into *Cilicia*, where he built a city and call'd it *Solos*, after his own name. There he was inform'd, that *Pisistratus* still maintain'd the power which he had usurp'd, and that the *Athenians* repented of not having opposed his usurpation.

Solon wrote to them in these words.

" You are much to blame in accusing
 " the gods on account of your ill for-
 " tune : If you now suffer, you ought only
 " to charge it on your own levity and folly,
 " in not giving credit to those who meant
 " well to their country, but suffering your
 " selves to be imposed upon by the fair
 " speeches and crafty designs of a man who
 " was seeking to deceive you. You allow'd
 " him to raise guards, which will serve to
 " keep you in slavery all the rest of your
 " lives."

Periander, tyrant of *Corinth*, having inform'd *Solon* of the state of his affairs, and desired him to give him his advice, *Solon* sent him this answer.

" You

“ You wrote me word, that a great many
 “ people conspire against you : If you should
 “ rid your self of all your enemies by
 “ putting them to death, you will be very
 “ little the better ; those whom you do
 “ not suspect, will lay traps for you ;
 “ some body who is afraid upon his own
 “ account, or who does not approve your
 “ proceedings, or, in short, who thinks he
 “ does good service to his country : The
 “ best thing you can do is, entirely to re-
 “ nounce the power you have usurp’d. If you
 “ cannot resolve to do that, send for foreign
 “ troops enough to keep your country in sub-
 “ jection, that you may be no longer under
 “ apprehensions, and no more obliged to
 “ send men into banishment.”

Afterwards *Solon* went into *Cyprus*, and contracted a friendship with *Philocyprus* the prince of *Oepia*. That city was built in a very barren place ; *Solon* advised him to rebuild it in a better country : Accordingly, he made choice of a very fruitful plain for that purpose, and managed the whole business himself, which succeeded admirably well ; and *Philocyprus*, out of gratitude, would have the city call’d *Soles*.

Solon never was an enemy to pleasure ; he loved good living, musick, and whatever contributed to render life agreeable. He hated these representations, or plays, where nothing is said but what is fictitious ; because
 he

he thought them injurious to the State, and that from thence numberless seditions might be raised. Whilst he was in great authority at *Athens*, *Thespis* began to act the tragedies himself, which he had composed; this pleased the people wonderfully on account of the novelty. *Solon*, who loved to divert himself, came thither one day; and when all was over, he called *Thespis*. Are not you ashamed, said he, to tell lies before all the world? There is no harm in it, answered *Thespis*, since 'twas only for sport. That may be, reply'd *Solon*, striking a stick which he had in his hand against the ground; but if we approve such lies in jest, we shall not be long before we find them in our publick transactions, and in the most serious matters. And for that reason it was, that whilst *Pisistratus* caused himself to be carried in his bloody condition into the publick place, *Solon* cried out, see there the mischievous consequences of these illusions.

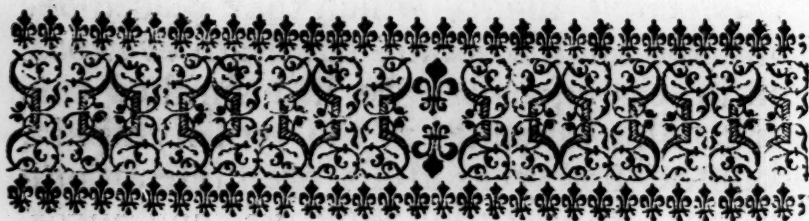
Some ascribe to *Solon* the establishment of the *Areopagus*, which was a counsel composed of those who had passed through all offices in *Athens*. *Solon* being ask'd upon a certain time, what was the most politick State; he answered, That in which those who have never been injured, endeavour to revenge those who have with as much earnestness as if it was their own case. About the end of his life he had begun a poem, up-

on

on what he had heard in *Egypt*, concerning an *Atlantick* island, which they placed beyond the known ocean; but death overtook him in *Cyprus*, before he had finished this work. This happened in the 55th olympiad, about the 80th year of his age. He order'd his bones to be carried to *Salamis*, and burnt, and the ashes thrown all about the country. The *Athenians*, after his death, erected a brazen statue to him, representing him with his book of laws in his hand, in the habit of a prince of the people; those of *Salamis* erected him another, which represented him as an orator speaking in publick, having his hands cover'd with the folds of his robe.



PITTACUS.



P I T T A C U S.

PITTACUS, son of *Hirradius* of *Thrace*, was born at *Mytilene*, a small town in the isle of *Lesbos*, about the 29th olympiad. In his younger days he was very enterprizing, a brave foldier, a great commander, and always a good citizen. It was his maxim, *That we should suit our selves to the times, and make use of opportunity.*

His first enterprize was entering into a league with the brother of *Alcaus*, against the tyrant *Melancher*, who had usurp'd the sovereign power of *Lesbos*, and accordingly he routed him; by which he acquired a great reputation for courage. There had been for a long time a fierce war between the *Mytilenians* and *Athenians*, about the possession of a certain tract of land, call'd *Achillicides*, and the *Mytilenians* chose *Pittacus* to command their forces. When the two armies were in sight of each other, and ready to give battle, *Pittacus* propos'd to decide the quarrel by single

single combat; and he challenged *Phryno*, general of the *Athenians*, who had been victorious in all sorts of combats, and had several times carried the prize at the olympick games: *Phryno* accepted the challenge; and it was agreed, that he who vanquished should remain possess'd of the territory in dispute, without farther opposition. These two generals came forth alone, in the midst of the two armies: *Pittacus* had conceal'd a net under his buckler, and watch'd his opportunity so well, that he unexpectedly enclosed *Phryno*, and cried out, I have not caught a man, but a fish; then he kill'd him in the view of the two armies, and remain'd master of the territories. From hence comes the custom which has been since practis'd, of introducing nets upon the stage to divert the people.

Pittacus's fire was at length very much abated by age, and he began by degrees to relish the pleasures of philosophy. The people of *Mytilene*, who had a very great value for him, confer'd on him the chief government of their city. The long and painful experience which he had had, made him look upon the different turns of fortune with an extraordinary greatness of mind; therefore when he had regulated the commonwealth after a very good method, he voluntarily renounced the government, which he had

had held for twelve years, and withdrew altogether from publick affairs.

He express'd a great contempt for the gifts of fortune, tho' he had formerly very much desired them. The *Mytilenians*, in consideration of his great services, offer'd him a very pleasant seat, water'd with rivulets, and surrounded with woods and vineyards, with several demesnes, the revenues of which were sufficient to enable him to live after a very splendid manner in his retirement; but *Pittacus* taking his spear, threw it with all his might, and was contented with so much land in length and breadth, as the dart which he had thrown went over. The magistrates, surprized at his moderation, desired to know the reason of it: To which he answer'd, without farther explanation, That a part is more useful than the whole.

Cræsus writing to him, on a certain time, to desire he would come and see his riches, he gave him this answer.

" You would have me come to *Lydia*
 " to see your treasures; without having
 " seen them, I make no question but that
 " the son of *Haliattes*, is the most power-
 " ful king in the world; but tho' I had all
 " you possess, I should not be richer than I
 " am: I have no manner of occasion for
 " riches; I am satisfied with the little that
 " serves to support my self and a few friends;
 " however,

“ however, to satisfy your desire, I will
“ come and see you.”

Cræsus, when he had subdued the *Asiatick* *Greeks*, resolved to equip a navy to make himself master of the isles. At this time *Pittacus* coming to *Sardis*, *Cræsus* ask'd him what news he brought from *Greece* : Sir, said *Pittacus*, the islanders have bought up 10000 horses, with a resolution to make war upon you, and come and attack *Sardis*. *Cræsus* took this seriously, saying, Would to the gods the islanders were to attack the *Lydians* on horse-back ! It seems, reply'd *Pittacus*, that you have a mind to see them with their cavalry on the main land ; you are in the right ; but don't you think that the islanders will likewise be mightily diverted, when they know that you design to lead naval forces against them ? They would be overjoy'd to meet you and the *Lydians* at sea, that they may have an opportunity of revenging the misfortune of those *Grecians* whom you have reduced to slavery. *Cræsus* thinking that *Pittacus* had received instructions for what he had but just then invented, quitted his design of equipping a navy, and made an alliance with the *Greeks* of the isles.

Pittacus was somewhat deform'd in his person, had always sore eyes, was very fat and slovenly, and had an ill gate, by reason of some infirmity in his feet. He had married the daughter of *Draco* the legislator ;

gislator; she was a very passionate woman, always intolerably insolent, had her husband in great contempt, on account of his ill appearance, and because she valued herself for being nobly descended. One day *Pittacus* had invited several philosophers, that were his friends, to dine with him; when every thing was ready, his wife, who was always out of humour, came and threw down the table, and all the meat that was on it: *Pittacus*, without shewing any disorder, only said to his guests, She is a fool, you must excuse her weakness. And this misunderstanding, which had always been between him and his wife, gave him a great aversion to unsuitable marriages. A man coming to him, on a certain time, to know which he should take of two wives whom he had his choice of, the one being in much the same circumstances as himself, the other much more considerable for her fortune and family, *Pittacus* lifting up the stick on which he lean'd, Go, says he, to the street where children are playing, and follow the advice which they shall give you in this case. Accordingly, the young man went; and the children who were playing very earnestly, said to one another, chuse your equal. This made him leave all thoughts of the woman who was considerably above him, and take her who was upon a level with him. *Pittacus* was so very sober, that he seldom drank any thing but spring water,

water, altho' there was plenty of the best sort of wines at *Mytelene*.

He secretly advised *Periander* to abstain from wine, if he had a mind to succeed in his design of making himself master of *Corinth*, or would preserve himself in his usurpation.

He order'd, that a man should be doubly punished, who committed a fault when he was drunk.

He usually said, that there was something so powerful in necessity, that the gods themselves were forced to obey its laws.

That it was in governing a commonwealth that a man shew'd the greatness of his capacity.

That wise men ought to foresee the evils that might happen, in order to prevent them, and that men of courage ought to undergo them bravely when they happen'd.

That it was no easy matter to be a man of worth.

That there was nothing better than always to endeavour to do that well which we are about.

That in order to succeed, it was requisite to consider maturely, and perform speedily whatever we design'd.

That the most valuable victories were those which were gained without bloodshed; and that for the well governing of an empire, it was necessary for the king, and all in authority,

authority, to obey the laws, as well as the meanest subjects.

When you would bring any thing about, said he to his disciples, never boast of it; for if thro' misfortune you should not succeed, people will be apt to laugh at you.

Never upbraid any one with his ill fortune, lest some time or other you should happen to be in the same condition.

Speak no ill of any one, not even of your enemies.

Keep your friends, and live with them as much reserved as if they were hereafter to become your enemies.

Love chastity, frugality and truth.

Reverence the gods.

Restore faithfully whatever shall be entrusted with you, and never reveal a secret.

He made certain verses, in which he said, that we would take our bow and quiver to kill a wicked man wherever we found him, because, being always double-minded, his mouth never utter'd any thing that could be depended upon.

Cræsus sent him a considerable sum of money in his retirement; but *Pittacus* would not receive it, coldly answering, I am richer by half than I desire; for my brother died without leaving any children, and his Inheritance comes to me.

Pittacus

Pittacus used to make very quick and sprightly repartees; and was never at a loss for an answer, whatever question was put to him.

Being ask'd, what was most changeable? he answered, the course of waters, and the temper of a woman.

What was that which a man should defer doing as long as he could? borrowing money of his friend.

What was that we should do at all times and in all places? make use of the good and evil which happens.

Being ask'd what was the most agreeable thing? he said, time.

The most secret? futurity. The most faithful? the earth. The most unfaithful? The sea.

Phocaicus telling him that he had a mind to apply himself to an honest man, about something which he had in his mind: You do well to search, reply'd *Pittacus*, but you will never find him.

His son *Tyrreus* being one day in a barber's shop at *Cumæ*, where young people usually met to hear and relate news, a workman by mischance let fall an ax, which fell upon *Tyrreus's* head, and clove it in twain: The people of *Cumæ* seiz'd the murderer, and brought him before the father of the deceased. *Pittacus*, having made a strict enquiry into all the circumstances of the action,

on, found that he who committed the fact, was by no means culpable, he therefore set him at liberty; because, said he, a fault committed against our will, deserves pardon, and he that revengeth it, becomes guilty, by unjustly punishing the innocent.

Pittacus sometimes diverted himself with poetry; and wrote his laws and some other pieces in verse: His most usual employment was to turn a mill for the grinding of corn. He was master to *Pherecides*, whom many have reckon'd amongst the wisest men of *Greece*, and whose end was very extraordinary.

'Tis said, that whilst the war between the *Ephesians* and *Magnesians* was at the height, *Pherecides*, who was very zealous for the *Ephesians*, meeting a person on the road, ask'd him what countryman he was? As soon as he knew that he was an *Ephesian*, Take me by the legs, said he, and drag me into the country of the *Magnesians*, and go immediately and tell the *Ephesians*, how *Pherecides* order'd you to treat him; and charge them not to neglect burying me, as soon as they have obtain'd the victory. The man did as he was desir'd, and went immediately and related the matter at *Ephesus*. The *Ephesians* being encouraged by this, gave battle the next day, and gained a considerable victory over their enemies; then they went immediately to the place, where they were informed

PITTACUS. 47

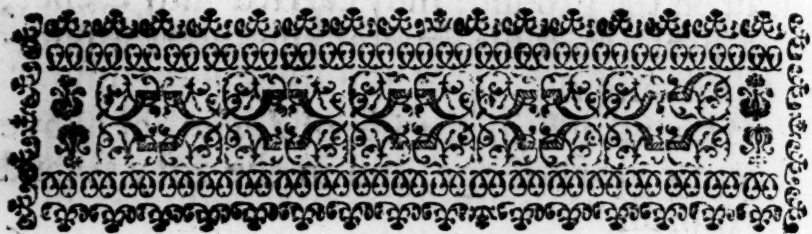
informed *Pherecides* was, and finding him dead on the ground, they carried him thence, and performed his funeral rites after a pompous manner.

Pittacus died in the isle of *Lesbos*, at above seventy years of age, and in the fifty second olympiad.



C 2

B I A S.



B I A S.

BIAS of Priene, a little town in *Caria*, was very famous in *Greece*, in the reign of *Haliattes* and *Cræsus*, kings of *Lydia*, that is, from the fortieth olympiad to his death, He was a good citizen, an admirable politician, and an honest man, and one who was by no means influenced by self-interest. He lived after a very plain manner, tho' he was born to great riches; and spent all his estate in relieving the necessitous: He was counted the best orator of his time; and he employ'd his skill in defending the poor, and all that were in distress, without reaping any advantage by it, but the glory of serving his country. He never undertook any cause, but what he thought strictly just; so that it became a proverb throughout the country; for when they would intimate that a cause was perfectly good, they said, it was such a one as *Bias* would undertake: And in order to commend an orator after an extraordinary

ry manner, they would say, he even excelled *Bias*.

Certain pirates having landed in the *Peloponnesus*, near *Messene*, and taken away several young women, whom they brought to sell at *Priene*, *Bias* bought them, and carried them home, taking care of them, as if they had been his own children; and making them presents, sent them home to their parents: The generosity of this action acquired him so great a reputation, that several persons stiled him the prince of the wise men.

Some time after, the fishermen belonging to *Messene*, found a golden vessel in the belly of a large fish, inscrib'd with these words: TO THE WISEST. The senate of *Messene* assembled to consider to whom it should be given; the young women whom *Bias* had treated so civilly, came to the assembly with their parents, and cry'd out all together, that no body was wiser than *Bias*. Whereupon, the senate sent him the vessel; but *Bias* examin'd it, and when he had read the inscription, refus'd to accept it, saying, that that title belong'd to none but *Apollo*.

Some are of opinion, that this vessel is the same with the tripod mentioned in the life of *Thales*, and that this story has no other grounds but its being sent to *Bias*; and some even alledge, that he was the person to whom it was first brought.

Haliattes, king of *Lydia*, having destroy'd several cities of the *Asiatick Greeks*, came to besiege *Priene*. *Bias* was at that time chief magistrate of the city, and made a stout resistance for a long while ; but perceiving that *Haliattes* resolved to persist in his enterprize to the last, and the city being reduc'd to great extremities for want of provision, *Bias* caused two fine mules to be made fat, and drove them out towards the enemies camp, as if they had escaped of their own accord. *Haliattes* was surprized to see these creatures in so good case, and from thence began to fear that he should not be able to take the place by famine. He therefore devised a pretence for sending a man into the city, to whom he gave secret orders to observe what condition the besieged were in. *Bias* suspecting his design, caused great heaps of sand to be strewed over with meal, and so order'd the matter, that the person sent by *Haliattes*, saw all this seeming plenty, without its appearing a contrivance : *Haliattes*, deceived by this stratagem, immediately resolved to raise the siege, and leaving the *Prienians* at peace, he made an alliance with them. He was desirous of seeing *Bias*, and sent to him to come and visit him in the camp ; *Bias* reply'd to his Messengers : Tell the king that this is my abode, and that I command him to eat onions, and weep all the rest of his days.

Bias

Bias was a great lover of poetry; he composed above two thousand verses, in which he laid down precepts, to instruct the world how every one might live happily, and for well governing the common-wealth, both in peace and war.

He used often to say; Endeavour to please every body: If you are successful in this point, you will meet with innumerable satisfactions in life; for the disdain and contempt which we shew for other people, never was productive of good.

Love your friends with discretion; consider they may become your enemies.

Hate your enemies with moderation; for 'tis possible they may be your friends hereafter.

Chuse with deliberation those whom you would make your friends; have affection for them all, but make a difference with regard to their merit.

Imitate those, the choice of whom is an honour to you; and depend upon it, that the virtue of your friends will add not a little to your own reputation,

Be not too eager to speak; it is a sign of folly.

Endeavour to get wisdom whilst you are young, it will be all the comfort you have when you are grown old: It is the best purchase you can make; being the only thing

which we are secure of possessing, and which can never be forced from us.

Anger and rashness are two things which are very contrary to prudence.

Honest men are very scarce; but the wicked and foolish are very numerous.

Be sure to observe punctually whatever you have promised.

Speak of the gods as becomes their dignity, and give them thanks for all the good deeds you perform:

Never be importunate; it is better to be oblig'd to receive a thing, than to force others to give.

Never undertake any thing rashly; but perform with your might whatever you have undertaken.

Be very careful of commending a man for his riches, if he has no other merit.

Always live as if you were to die every moment, and yet as if you were to continue a great while upon the earth.

A good constitution is the gift of nature; riches are commonly an effect of chance; but it is wisdom only that makes a man capable of giving good advice to his country.

'Tis a disease of the mind to wish for impossibilities.

Being ask'd, what flatter'd men most? it is hope, reply'd he.

What pleased them most? gain.

What

What was most difficult to undergo? the shocks of fortune.

He said, that a man was very unhappy that could not support himself under disgrace, when it happen'd to be his lot.

As he was in a ship with certain wicked persons, there suddenly arose so violent a storm, that the vessel was every moment in danger of sinking, upon which those wicked wretches being struck with the apprehensions of death, began to call upon the gods. Hold your tongues, said *Bias* to them, lest they perceive you to be here, for then we shall inevitably perish.

Another time a wicked man asked him, what sort of devotion should be paid to the gods: *Bias* made no reply; but the man urging him to tell him the reason of his silence, it is, answered he, because you ask me about matters which you are not concerned in.

He said, he had much rather be judge of a difference between two of his enemies, than between two of his friends; because we most commonly disoblige that friend whom we pronounce sentence against, and we may happen to reconcile our selves to that enemy, in whose favour we determine.

Bias being obliged once to judge one of his friends, who was to be punish'd with death; before he pronounced sentence, he wept before all the senate. Why do you cry, said

some body to him; since it depends upon you either to condemn or clear the criminal? I weep, reply'd *Bias*, because nature forces me to compassionate the miserable, and the law orders me to have no regard to the impulse of nature.

Bias never thought any of those things truly good for us, which depend upon fortune; he look'd upon riches as amusements which we might well be without, and which often served to lead us out of the paths of virtue.

He happened to be at *Priene*, the place of his birth, when that unfortunate place was taken and destroyed: All the citizens seiz'd on what they could, and fled to those places where they imagined they could bestow it with safety; *Bias* alone remain'd unconcerned amidst this great desolation, without being affected any more than if he had been entirely insensible of the misfortunes of his country; and being ask'd why he did not endeavour to save something as well as the rest? Why, I do, reply'd *Bias*; for all that I have I carry about me.

The last action of *Bias* is no less remarkable than the rest of his life. He had caused himself to be carried into the senate, where he maintained the cause of one of his friends with abundance of zeal; but being now very old, he found himself fatigued, and lean'd his head upon the bosom of his daughter's son, who

who attended him: When the orator, who was on the opposite side, had ended his discourse, the judges pronounced sentence in favour of *Bias*, who thereupon immediately expired in the arms of his grandson. The whole city celebrated his funeral with great pomp, and express'd an extraordinary concern for his death, erecting him a stately tomb, whereon these words were written.

Priene was the country of Bias, who was formerly the ornament of all Ionia, and who had sentiments superior to all the rest of the Philosophers.

His memory was held in so great veneration, that a temple was dedicated to him, in which the people of *Priene* paid him extraordinary honours.



P E R I



PERIANDER.

IT is somewhat extraordinary, that the *Greeks* should give the title of wise man to one so foolish as *Periander*, they were probably dazzled by the uncommon lustre of his maxims, without regarding his disorderly way of living, which he persisted in all his life long. He always spoke like one that was truly wise, yet lived like one that was mad: For a long time he held criminal conversation with *Cratea*, his own mother, without being ashamed of thus dishonouring himself. He once made a vow, that if he gained the prize in the olympick games, he would cause a golden statue to be erected in honour of *Jupiter*; accordingly he was victorious in the next games that were celebrated; but not having money to make good his promise, he took away all the ornaments of the ladies, who were adorned magnificently, in order to assist at a certain festival, and by this means got wherewithal to perform his vow.

Periander was son of *Cypselus*, of the family of the *Heraclides*, and he exercised a tyrannical

ranni
birth
Lydia
cleus
pres
chan
He l
was
alm
had
to g
C
Peri
con
cer
tre
jun
her
her
cat
the
ed
ex
bo
te
w
w
ec
h
h
h
a

rannical power at *Corinth*, the place of his birth, during the reign of *Haliattes*, king of *Lydia*: He married *Lyfis*, daughter of *Procleus*, prince of *Epidaurus*. He always express'd a great deal of passion for her, and changed her name from *Lyfis* into *Melissa*: He had two sons by her; *Cypselus*, the elder, was of a very heavy disposition, and seem'd almost stupid; but *Lycophroon*, the younger, had a very exalted genius, and was very fit to govern a kingdom.

Certain concubines endeavouring to make *Periander* uneasy about his wife *Melissa's* conduct, who was then with child, reported certain things to him, which made him extremely jealous; so that meeting her at that juncture, as she was going up stairs, he gave her such a kick on the belly, that he threw her from the top to the bottom of the staircase, and kill'd both the mother and the child she was big with. He immediately repented of what he had done; and as he lov'd her extremely, he threw himself upon the dead body, and thro' passion and despair, committed the most brutal action possible; afterwards he vented his rage upon the women, who occasion'd his suspicions, and command'd them to be burnt. As soon as *Procleus* heard of the barbarous manner in which he had treated his beloved daughter, he sent for his two grandsons, for whom he had altogether affection imaginable, and kept *Ion's* obstinacy,

him some time, in order to comfort him; and when he sent them back, he said, embracing them, You know, my children, the murder of your mother. The eldest had no regard to the meaning of this, but the younger was so much affected with it, that when he returned to *Corinth*, he would never speak to his father, nor make answer to what he ask'd him: *Periander* being enraged at his son's ill humour, turn'd him out of his house; and ask'd *Cypselus*, his eldest son, several questions, in order to find out what *Procleus* had said to them; but *Cypselus*, who had forgot it all, only gave him an account of the good treatment they had met with. This did not satisfy *Periander*, who suspected that this was not all which had passed; and he at last urged *Cypselus* so much, that he called to mind, the last words which *Procleus* had said to them when they came away, and related them to his father. *Periander* immediately guess'd what was the design of saying this to his children, and endeavoured to put his other son under a necessity of having recourse to him, forbidding the people where he lodged to entertain him any longer in their house. *Lycophroon* being now driven from the place where he had taken up his abode, endeavour'd to get admittance into several other houses, but was every where refused, because of his threats: However, at last he was receiv'd by his friends, who took compassion on him,

him, and received him into their houses, even at the peril of disobeying the king; who thereupon gave out, that whoever received, or so much as spoke to him, should be put to death: The apprehension of so severe a punishment deterr'd all the *Corinthians*, so that none of them durst have any farther intercourse with him. *Lycophroon* spent whole nights abroad under the porches of houses, and every body shun'd him as if he had been a wild beast. Four days afterwards, *Periander* finding him almost dead with hunger and misery, was moved with compassion, and going to him, said, O *Lycophroon*! which is the most desirable state, to live in misery as you now do, or to dispose of my authority, and be entire master of all the treasure I possess? You are my son, and prince of the flourishing city of *Corinth*; if an accident has happen'd, my concern for it is so much the greater by my having been the cause of it my self; for your part you have brought your self into this condition, by provoking him whom you ought to respect; but now, that you have experienced what it is to contend with a father, I give you leave to return to my house. *Lycophroon*, as insensible as a stone at what *Periander* said to him, answer'd coldly, You your self deserve the punishment with which you threatened others, because you have spoken to me. *Periander* finding it altogether impossible to overcome his son's obstinacy,

nacy, thought it best to remove him out of his sight; accordingly he banish'd him to *Corcyra*, which was a place under his jurisdiction.

Periander was very much exasperated against *Procleus*, whom he look'd upon as the cause of the misunderstanding between him and his son, and therefore raising troops, he went at their head, and made war against him. Every thing succeeded to his wishes; and after having made himself master of the city of *Epidaurus*, he took him prisoner, but kept him without putting him to death.

Some time after, *Periander*, who now began to grow old, sent to *Corcyra* for *Lycophroon*, to surrender to him the sovereign power, in prejudice of his elder brother, who was not very capable of the management of affairs; but *Lycophroon* would never make any reply to him whom his father sent with this news. *Periander*, who lov'd his son very tenderly, was not discouraged at this; but order'd his daughter to go to *Corcyra*, imagining that she would have a greater influence over her brother, than all the stratagems that he had hitherto made use of. As soon as she arrived, she intreated her brother, by whatever she thought would be most likely to overcome his obstinacy. Would you rather, said she, have the kingdom fall to a stranger than yourself? Power is an inconstant mistress, that has many suitors; our father is old, and near his

his death ; if you don't speedily return, our family will be ruin'd ; have a care then of abandoning to others that greatness which is offer'd you, and which of right belongs to you. *Lycophroon* assured her he would never return to *Corinth* whilst his father was there. When the princess return'd, and related to her father what resolution *Lycophroon* had made, *Periander* sent to *Corcyra* the third time, to acquaint his son, that he might come when he pleased, and take possession of the kingdom of *Corinth*, and that for his part he was resolv'd to go, and end his days at *Corcyra*. *Lycophroon* agreed to this ; and they were both preparing to change countries ; when the people of *Corcyra* being inform'd of it, were so much afraid, that they massacred *Lycophroon*, lest *Periander* should come and live among them. *Periander*, in despair, at the death of his son, immediately caused three hundred children of the best families in *Corcyra* to be seized, and sent them to *Haliattes* to be made eunuchs ; the ship in which they were carried, was oblig'd to put in at *Samos* : When the *Samians* heard the reason why they were to be carried to *Sardis*, they had compassion on them, and gave them advice secretly to get into the temple of *Diana* ; and when they were got in, they would not suffer the *Corinthians* to take them out, alledging that they were under the protection of the goddesses : They found means to support

port them, without declaring themselves enemies to *Periander*; for every night they sent all the children of *Samos*, both boys and girls, to dance together round the temple, giving them cakes made with honey, which they threw into the temple as they danced round, and the children of *Corcyra* gather'd them up, and subsisted on them. These dances being repeated every day, the *Corinthians* became weary of staying, and so return'd back. *Periander* was so vex'd, that he could not revenge his son's death as he would, that he resolved to live no longer; but as he would not have any one know the place where his body was to lie, he had this contrivance to conceal it: He caused two youths to be brought to him, to whom he shew'd a by-way, commanding them to walk there the following night, and kill the first person they met with, and bury his body immediately: Then he dismiss'd these and sent for four others, whom he order'd to walk in the same place, and to be sure to kill two youths whom they would meet together, and bury them immediately; when they were gone, he sent for a greater number, whom he likewise commanded to murder these four, and bury them in the place where they kill'd them. After he had thus order'd matters to his mind, he went at the time appointed into the by-road, where he was accordingly murder'd by the two first who met him. The *Corinthians* set up a tomb

tomb for him, on which they engraved an epitaph in honour of his memory.

Periander was the first who caused himself to be attended by guards, and alter'd the title Magistrate into Tyrant; and he would not allow every body without distinction to live in the cities *that belong'd to him*. *Thrasibulus*, whose advice he very much follow'd, on a certain time wrote him this letter.

“ I have conceal'd nothing from the person you sent to me; I carried him into a corn field, and cut down before him all the ears that grew higher than the rest. Follow my example, if you desire to maintain your authority; destroy the chief of the city, whether friends or enemies; for an usurper should suspect even those who appear to be his best friends.”

Periander said, that there was nothing but what by thought and labour might be brought to pass, because means had been found out to remove an isthmus.

That we should never propose to our selves gold or silver as a reward for our actions.

That princes could have no securer guard than the affection of their subjects.

That nothing was more valuable than quiet.

That popular government was better than being subject to a single person.

And being ask'd, why he always kept the government of *Corinth*, which he had usurp'd:
Because

Because, said he, when once we have seized it, there is as much danger in quitting it voluntarily as in being forced to it.

He was of opinion, that we ought not only to punish those who did evil; but those also whom we knew intended to commit it.

It was his saying, pleasures are transient, but glory is eternal.

We must be moderate in prosperity, and prudent in adversity.

Never reveal any secret you have been intrusted with.

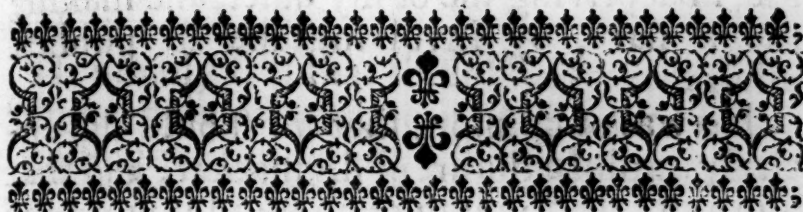
Never consider whether our friends be in good or ill circumstances, and have always the same regard to them in both conditions.

Periander loved men of learning. He wrote to the other wise men of *Greece* to come and spend some time at *Corinth*, as they had done at *Sardis*. He received them kindly, and did his utmost to give them satisfaction.

He reign'd forty years, and died about the 42d olympiad.

Some think that there were two *Perianders*, and that they attributed to one of them the words and actions of both.

C H I L O.



C H I L O.

CHILO flourish'd at *Lacedemon* about the 52d olympiad: He was a man of a steddyy and resolute disposition, who retain'd the same evenness of temper both in prosperity and adversity; he lived privately at home, not being ambitious, and thought time never worse spent than in taking long journeys. His life was a model of perfect virtue; for he sincerely practis'd whatever he said, and was admired by all the world for his silence and extraordinary moderation, ordering his life according to this maxim of his, *viz. We should proceed deliberately in every thing.* About the 55th olympiad, he was made one of the Ephori at *Lacedemon*, which was an office erected to balance the authority of their kings; his brother, who aim'd at it, by this means became jealous of him, and could not forbear shewing his resentment: *Chilo* reply'd to him without any heat, they have chosen me, because they thought me
most

most capable of bearing the injury they do me, in depriving me of my quiet, and making me a slave, by involving me in publick affairs.

He was of opinion, that we should not entirely explode the art of divination; and that a man by the strength of his mind might have knowledge of several things to come.

Hippocrates having sacrificed one day during the *Olympick* games, as soon as the flesh of the victims was put into the kettles that were full of cold water, the water grew hot all of a sudden, and began to boil so fast that it ran over, tho' there was no fire under it. *Chilo*, who was present, considering this prodigy with a great deal of attention, advised *Hippocrates* never to marry, and if he was so unfortunate as to be married already, to divorce his wife without delay, and kill all his children: *Hippocrates* laugh'd at his advice, and married notwithstanding, and his wife brought him the tyrant *Pisistratus*, who usurp'd the sovereign power of *Athens*, his country.

Another time, *Chilo* taking particular notice of the nature of the soil, and the situation of the island *Cythera*, cry'd out in publick; Ah! wou'd to the gods this island had never been, or that the sea had overwhelm'd it as soon as it first appear'd; for I foresee that it will be the ruin of the *Lacedemonians*. *Chilo* was not mistaken, for that island was
taken

taken some time after by the *Athenians*, which gave them an opportunity to lay waste the country.

He usually said that three things were difficult, keeping a secret, bearing of injuries, and spending the time well. *Chilo* was very short and close in all his discourses; so that his way of speaking became a proverb.

He said, That we should never threaten any body, because that shew'd the weakness of a woman.

That the greatest wisdom was to hold one's tongue, and especially at a feast.

That we should never speak ill of any one; for otherwise we were continually liable to create ourselves enemies, and to hear what was disagreeable to us.

That we should rather visit our friends whilst they were in disgrace, than in favour.

That it was better to lose, than to gain by unjust and dishonest means.

That we should never flatter any one that was under misfortunes.

That a man of courage should always be meek, and cause himself to be respected rather than fear'd.

That the best policy in a state was to teach the citizens how to govern well their private families.

That we shou'd marry a plain woman, and not ruin ourselves in celebrating our nuptials.

That

That gold and silver were try'd by a touchstone ; but that the hearts of men were try'd by them.

That we should use every thing with moderation, lest the being deprived of any thing should too sensibly affect us.

Love and hatred, said he, last not for ever ; therefore we should not love any person otherwise than as one we may possibly hate hereafter ; and never hate any, but as though we might love them some time or other.

He caused it to be engraved in golden letters in the temple of *Apollo* at *Delphos* : That we should never desire things too much above us ; and that he who was responsible for another person never fail'd of losing.

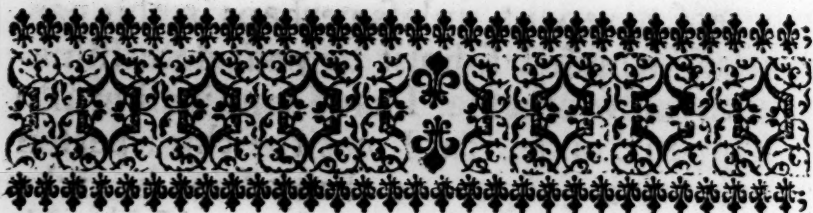
Periander did his utmost to induce him to come to *Corinth*, that he might make use of his advice, in order to maintain himself in his usurpation. *Chilo* gave him this answer : You would engage me in the troublesome affairs of war, and banish me far from my own country, as if that would enable you to live in safety : But assure yourself that nothing is less secure than the grandeur of kings, and the happiest tyrant is he who has the good fortune to die in his bed.

Chilo finding himself near his end, looking upon his friends that were gather'd about him : You know, my friends, said he, that I have done and spoken a great many things during my long abode in the world ; I have recollected

lected every thing at leisure, and find not that I have ever been guilty of any one action whereof to repent, unless perhaps in this particular, which I submit to your determination to know whether I have done well or ill : It happen'd once, that I was the third person appointed to judge one of my friends, who according to the laws was to be punish'd with death ; I was very much perplex'd, because I must of necessity either violate the laws, or cause the death of my friend : But after having very well consider'd the matter, I found this expedient, *viz.* I so artfully represented the best arguments which the accused urged in his defence, that my colleagues made no difficulty of acquitting him ; and, for my part, I had condemn'd him without saying any thing to them : So I perform'd my duty both as a friend and a judge. However, I feel something, I know not what, in my conscience, which makes me scruple whether my counsel was not criminal.

Chilo, in a very advanced age, died with excess of joy at *Pisa*, as he was embracing his son, who had just gain'd the crown at the *Olympick* games.

After his death, a statue was erected to him by the *Lacedemonians*.



C L E O B U L U S.

CLEOBULUS was one of the most inconsiderable, but most happy amongst the wise men. He was son of *Evagoras*, a descendant of *Hercules*, and born at *Lindus*, a maritime town of the island *Rhodes*, where he flourish'd in the reign of *Cræsus* king of *Lydia*. He shew'd great signs of wisdom from his very childhood; he was very handsome, his stature was comely, and his strength surprising: He spent his youth in travel in *Egypt*, in order to learn philosophy according to the custom of those times. After his return, he married a very virtuous woman, and lived very happily in his family. From this marriage came the famous *Cleobulian*, who acquired so much knowledge by her own application, and her father's good instructions, that she puzzled the ablest philosophers of her time, especially by enigmatical questions: She was moreover so good-natur'd, and inclin'd to do good, that she herself

herself took care to wash the feet of such friends and strangers as at any time came to an entertainment of her fathers.

Cleobulus was made choice of to govern the little state of the *Lindians*, which office he discharged with as much ease, as if he had had the management but of one family: He removed whatever might be the occasion of war, and cultivated a good understanding as well between the citizens, as with strangers. His greatest excellency in matters of learning was explaining and proposing all sorts of enigmatical questions after a subtil manner. It was he who brought into repute in *Greece* the use of enigma's, or riddles, which he learn'd from the *Egyptians*. He was the author of this, viz. I am a father who have twelve sons, each of whom hath thirty daughters; one part of them have fair, the other very black faces; they are all immortal, and yet they die every day. This signifies the year.

He also made the epigram which is upon *Midas's* tomb, in which he extremely commends that king: Some have, unwittingly, ascribed it to *Homer*, who was much antienter than *Midas*.

Cleobulus made virtue chiefly consist in the avoiding of injustice, and other vices; and it is with this view that *Horace* said.

Virtus est vitium fugere, & sapientia prima Stultitiâ caruisse.——

He commonly said, that we should observe order, time and measure, in all things.

That in order to banish away the prodigious folly that was predominant in all governments, every citizen should be obliged to live according to his circumstances.

That nothing was so common in the world, as ignorance and great talkers.

Endeavour, said he, always to have noble sentiments, and never be ungrateful nor unfaithful. Do good both to your friends, and to your enemies; by this means you will keep the former, and perhaps win over the latter.

Before you go out of your house, always consider what you are going about; and as soon as you return, examine your self, and reflect upon whatever you have done.

Speak little, and hear much.

Never speak evil of any body.

Always advise that which appears to you most reasonable.

Abandon not your self to pleasures.

Agree with your enemies, if you have any.

Do nothing by violent means.

Make it your business to give your children a good education.

Make not a jest of the unfortunate:

If fortune smiles on you, become not proud of it; but, however, be not cast down when she turns from you.

Marry

Marry always according to your condition; for if you marry a wife superior to you in birth, you will have as many masters as she hath relations.

He said, we ought to be particularly careful of girls; and never marry them but when they were girls in years, and women in conduct and discretion.

That a man should never either carefs or quarrel with his wife before strangers; the one being a sign of weakness, the other of folly.

When *Cleobulus* was inform'd that *Solon* had entirely left his country, he endeavour'd all he could to induce him to live with him, and for that purpose wrote this letter.

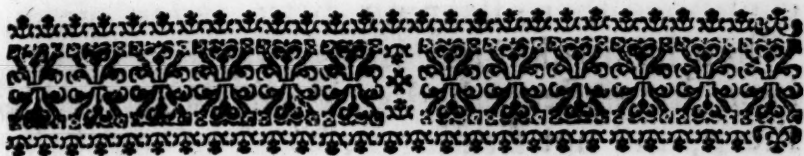
" You have many friends, who all have
" houses at your service; however, I believe
" you can be no where more to your satisfaction than at *Lindus*: It is a sea-port town
" entirely free; where you will be under no
" apprehensions from *Pisistratus*, and where
" all your friends may come to see you in
" safety."

Cleobulus knew how to make the best of every thing in a moderate condition, which was free from the troubles of the world. He was happy as a father, an husband, a citizen, and a philosopher, and died at above three-score and ten years of age, having been very much honoured, during his life. The people

ple of *Lindus* express'd abundance of concern at the loss of him; and erected a magnificent tomb for him, on which they caused an epitaph to be engraved in honour of his memory.



EPIMEN-



E P I M E N I D E S

E P I M E N I D E S of *Gnossus*, flourish'd in the island of *Crete*, about the same time that *Solon* was in great reputation at *Athens*; he was a good man, who lived after a very religious manner, and was thought to be the son of the nymph *Balta*. All the *Greeks* were of opinion, that he was inspired with a divine spirit, and often had divine revelations. He apply'd himself entirely to poetry, and whatever related to the worship of the gods; he was the first who erected temples, and purified countries and cities, and even private houses. He had no great esteem for the people of his own country. *St. Paul*, in his epistle to *Titus*, has cited one of his verses, wherein speaking of the people of *Crete*, he said they were great lyars slothful, and brute beasts.

Epimenides being sent by his father one day to fetch a sheep in the fields, as he return'd, he went a little out of the high road, and about noon went into a cave to repose

D 4.

himself

76 E P I M E N I D E S.

himself some time till the heat was over, and continued there sleeping fifty seven years. When he awoke, not imagining that he had been long asleep, he look'd all about for his sheep, and not finding it, he came out of the cave, greatly surprized to find things entirely changed. He ran, wondering greatly, to the place whence he had taken the sheep, and found another person master of the house, and that no body knew what he meant, upon which he return'd, very much affrighted, to *Gnossus*, and every where met with faces unknown to him, which increased his wonder every moment. When he went into his father's house, they ask'd him who he was, and what he would have; at last, with much ado, he made himself known by his younger brother, who was but a child when he went away, and whom at his return he found already worn out with old age. So extraordinary an accident made abundance of noise throughout the country; immediately every one look'd upon *Epimenides* as the favourite of the gods. Those who could not be persuaded that *Epimenides* had slept so long, were of opinion that he employ'd those fifty seven years in travel in foreign parts, and that he apply'd himself to the knowledge of simples.

After *Megacles* had caused those that were of *Solon's* faction to be massacred even at the very altars, the *Athenians* were seized with a
fear

fear that increased daily. Besides the plague which laid waste all the country, they imagined that spirits appear'd all over the city; upon this, they consulted the diviners, who knew by the sacrifices, that some abomination had been committed, by which all the city was defiled. Immediately they sent *Nycias* into *Crete*, and gave him a vessel to bring with him *Epimenides*, whose reputation was already spread throughout *Greece*. As soon as *Epimenides*, arrived at *Athens*, he took a certain number of black and white sheep, and carried them into the *Areopagus*; from whence letting them go loose, he caus'd them all to be follow'd, and order'd those whom he had appointed for that purpose, to sacrifice them every one, in honour of some particular god, in that very place where they happen'd to stop. This is the reason, that in *Laertius's* time, there was still to be seen round about *Athens* several altars consecrated to gods, whose names were unknown. His orders being faithfully executed, the plague immediately ceas'd, and no body was troubled by the ghosts any more.

Epimenides, upon his coming to *Athens*, enter'd into an intimate friendship with *Solon*, and was very assistant in settling his laws. He convinc'd every body how useless those barbarous ceremonies were, which the women us'd at funerals. He accusom'd the people by degrees to give themselves to

78 E P I M E N I D E S.

prayer, and offering of sacrifices ; and by this means disposed them to live according to the laws, and not rebel against the magistrates.

Once having look'd with attention on the *Munychain* gate, he said to those that were about him, Men live very much in the dark, as to what relates to futurity. Alas ! did the *Athenians* but know how much evil that gate will occasion to their country, they would immediately eat it up.

When *Epimenides* had lived some time at *Athens*, and was preparing to return, the *Athenians* caused a vessel to be got ready for him, and presented him with a talent of their money for his trouble ; but he thanking them very civilly, would by no means accept of it ; contenting himself with desiring their friendship, and settling a very strict alliance between the *Athenians* and *Gnossians* ; and before he went, he caused a fine temple to be built at *Athens* in honour of the *Furies*.

Epimenides endeavour'd to persuade the people that he was *Eacus*, and often rose again. He was never seen to eat ; but 'tis said he was fed by the Nymphs, and that he kept in an ox's hoof the food which they brought him ; and that all that food converted itself into his substance, without any excrement ever coming from him.

He foretold the *Lacedemonians* of the servitude which they should undergo from the *Arcadians*.

One

E P I M E N I D E S. 79

One day as he was building a temple, which he design'd to dedicate to the Nymphs, a voice was heard from heaven, which said to him; O *Epimenides*! do not dedicate a temple to the Nymphs, but to *Jupiter* himself.

When he heard that *Solon* was gone from *Athens*, he wrote him this letter, in order to comfort him, and induce him to come to *Crete*.

“ Be of good courage, my dear friend. If
 “ *Pisistratus* had prevail'd over people us'd
 “ to slavery, or who had never lived under
 “ good laws, perhaps his authority might
 “ last long; but as he has to do with free-
 “ men, who want not courage, they will
 “ soon call to mind *Solon's* precepts; they
 “ will be ashamed of their chains, and will
 “ never endure to be kept much longer in
 “ slavery by a tyrant. In short, tho' *Pisistra-*
 “ *tus* should remain their master all his life,
 “ his kingdom can never descend to his chil-
 “ dren; for it is impossible that people used
 “ to live in freedom under good laws, should
 “ resolve to live in perpetual slavery. For
 “ your own part, I entreat you not to con-
 “ tinue wandring from place to place; make
 “ haste and come to us in *Crete*, where there
 “ is no tyrant to disturb any one. For I am
 “ much afraid, that if the friends of *Pisistra-*
 “ *tus* should meet with you in their way,
 “ as it may happen, they would offer some
 “ injury to you.”

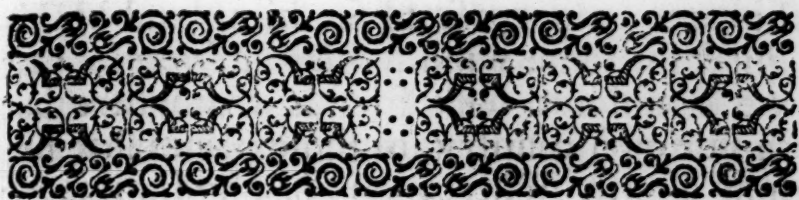
Epimenides

80 E P I M E N I D E S.

Epimenides spent all his life in the exercise of holy things, and as he loved poetry, he wrote several pieces in verse. Amongst the rest, he wrote a poem upon the original of the *Curetes* and *Corybantes*, and another upon the expedition to *Colechos*. He also composed a treatise in prose upon the sacrifices of the commonwealth of *Crete*, and another, the subject of which was *Minos* and *Rhadamanthus*. He died at 157 years of age, tho' others say 299. As the whole life of *Epimenides* was a mystery, some report that he grew old within the same number of days as he had slept years. The people of *Crete* offer'd him sacrifice as to a god, and usually call'd him *Curetes*. The *Lacedemonians* preserv'd his body very carefully amongst them, on account of an antient oracle which gave orders to that purpose.



A N A



A N A C H A R S I S.

A NACHARSIS, a native of *Scythia*, was look'd upon as one of the first rank of the wise men; he was brother to *Caduidas*, king of *Scythia*, and son of *Gnurus*, by a *Grecian* woman, by whose means he became master of both the languages. He had abundance of vivacity, was very eloquent and bold, and resolute in whatever he undertook. He always wore a coarse double garment, and lived only upon milk and cheese. The stile of his discourses was close and nervous; and as he was not to be repulsed, he never fail'd of succeeding in whatever affairs he undertook. His bold and eloquent way of speaking became a proverb; and when any one imitated him, 'twas said he spoke after the *Scythian* manner.

Anacharsis leaving *Scythia*, came and liv'd at *Athens*; where, as soon as he arrived, he went to *Solen's* house, and knocking at the door,

82 A N A C H A R S I S.

door, bid the person, who came to open it, go and tell *Solon* that he was there, and that he came on purpose to see him, and be his guest for some time. *Solon* answered, that we should not seek friends any where but in our own country, or those places that belong'd to it. Whereupon *Anacharsis* came in: Well, says he to *Solon*, since you are in your own country, and in your own house, that is at present your business; make me therefore your friend. *Solon*, surprized at the quickness of his reply, consented with pleasure to make him his guest, and enter'd into a very intimate friendship with him, which lasted all their lives.

Anacharsis was a great lover of poetry; he wrote the laws of *Scythia* in verse, with a treatise upon war.

He commonly said, that vines bore three sorts of grapes, pleasure, drunkenness, and repentance.

He wonder'd, that in all the publick assemblies at *Athens*, the wise men only proposed what was to be done, and left the determination to fools. But he could not conceive what should be the meaning, that they punish'd those who gave ill language to one another, and that the wrestlers and players, who struck one another so hard, should be greatly rewarded by them.

He was no less surprized, that the *Greeks* at the beginning of their feasts, made use of small

small glasses, and had larger at the end, when they were almost drunk.

He could not endure the liberty which people usually take at feasts.

Being ask'd, what was to be done to hinder a Man from drinking wine? There is no better remedy, answered he, than to set a drunken person continually before him for his observation.

Being ask'd, whether there were musical instruments in *Scythia*? No, reply'd he, we have not so much as vines.

He call'd the oil with which the wrestlers rubb'd themselves before they fought, the preparation for an outrageous folly.

Upon considering the thickness of the planks of a ship: Alas! cry'd he, those who go to sea are but four fingers breadth from destruction.

Being ask'd, what sort of ship was most secure? That, answer'd he, which is got into port.

He used frequently to say, that every man ought to make it his business to get the mastery over his tongue and his belly.

When he slept he always laid his right hand upon his mouth, to shew that there is nothing which we should be so careful of as our tongue.

An *Athenian* reproaching him one day with being a *Scythian*: My country, reply'd he,

84 A N A C H A R S I S.

he, is a dishonour to me ; but you are a dishonour to your country.

Being ask'd, what was the best and worst thing in a man? He answer'd, the tongue.

It is better, said he, to have but one friend, provided he be sincere, than to have many such as are ready to fly with fortune upon every occasion.

Being ask'd, whether the living or dead were most in number? Amongst which, answer'd he, do you reckon those that are at sea.

He said, markets were places which men establish'd for the cheating of one another.

As he passed the streets one day, an impudent young man offer'd an affront to him: *Anacharsis* looking upon him, said calmly, young man, if you are not able to carry wine whilst you are young, you'll have enough to do to carry water when you are old.

He usually compared the laws to spiders webs, and laugh'd at *Solon*, for pretending to restrain the passions of men by a few writings.

He was the inventor of the method of making earthen pots with a wheel.

Anacharsis going one day to enquire of the priestess of *Apollo*, whether there was any one wiser than he? Yes, answer'd the oracle, a certain man call'd *Miso* of *Chenes*. *Anacharsis* was very much surprized, that he had never heard of him, and went to seek him.

him in a village where he had retired, and found him mending his plow. O *Miso*, cry'd he, there is no need for you to plow any longer: On the contrary, reply'd *Miso*, it is even needful for me to mend my plow, when any thing belonging to it is broken. This *Miso* was reckon'd by *Plato* amongst the wise men. He had withdrawn to a solitary place, where he pass'd all his days without having intercourse with any one, because he had a natural aversion to all men. Being found one day in a very by place, laughing very heartily; some body went up to him, and ask'd him why he laugh'd so much, since there was no body with him? He reply'd, That that was the very reason of his laughter.

Cræsus, who had heard much of the reputation of *Anacharsis*, sent to offer him money, and to desire him to come and see him at *Sardis*. *Anacharsis* gave him this answer.

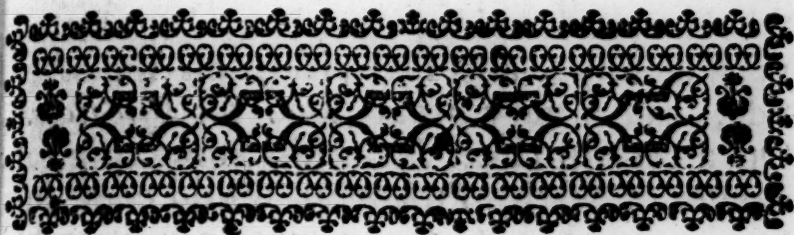
' I came into *Greece*, O king of *Lydia*, to learn the languages, manners and laws of the country. I have no need of gold or silver; and shall be very well satisfied, if I return to *Scythia* wiser than when I came from thence; however, I will come and see you, because I am very desirous of being reckon'd in the number of your friends.'

After *Anacharsis* had stay'd a long time in *Greece*, he prepared to return home. As he pass'd by *Cyzicus*, he found the inhabitants celebrating

celebrating the festival of the mother of the gods with great solemnity : *Anacharsis* made a vow, to offer her the same sacrifices, and establish the same festival, in honour of her, in his own country, if he return'd thither in safety. When he came into *Scythia*, he endeavoured to change the old customs of the country, and establish the laws of *Greece* there, which very much displeased the *Scythians*.

On a certain day, *Anacharsis* went secretly into a thick wood in the country of *Hylea*, in order to accomplish the vow which he had made to *Cybele* without being perceived, and perform'd all the ceremony with a drum in his hand, before the image of the goddess made after the *Grecian* manner; but being discover'd by a *Scythian*, he went and inform'd the king of it; who came immediately into the forest, and surprizing his brother *Anacharsis* in the fact, shot a dart at him, by which being pierc'd thro', he expir'd on the spot, crying out, I was undisturb'd in *Greece*, whither I went to instruct my self in their manners and language, and I am destroyed through envy in mine own country. There were several statues erected to him after his death.

P T H A.



P Y T H A G O R A S.

THere is a famous division of philosophy into the *Ionick* and *Italick* : *Thales* the *Mileſian*, was chief of the *Ionick* ſect, and *Pythagoras* of the *Italick*.

Ariſtippus, the *Cyrenian*, reports, that that philoſopher was called *Pythagoras*, becauſe whatever he ſaid was as much to be depended upon as the *Pythian* oracles. He was the firſt who, out of modeſty, reſuſed the title of *Wiſeman* ; and contented himſelf with that of philoſopher.

Pythagoras is moſt generally thought to be of *Samos*, and the ſon of *Mneſarcus* an engraver ; though others affirm, that he was a *Tuſcan*, and born in one of thoſe ſmall iſlands which the *Athenians* had made themſelves maſters of in the coaſt of the *Tyrrhenian* ſea.

He underſtood his father's profeſſion, and had in his youth wrought, with his own hands, three ſilver cups, which he preſented
to

88 P Y T H A G O R A S.

to three *Egyptian* priests. He at first was scholar to *Pherecides*, to whom he adhered very closely; and *Pherecides*, on the other side, had a very great love for *Pythagoras*. On a certain time, *Pherecides* being in great danger of death, *Pythagoras* would come into his chamber, to see in what condition he was; but *Pherecides* being apprehensive of his distemper being infectious, immediately shut the door against him, and thrusting his fingers through a chink; Look, says he, and judge what a condition I am in by my fingers, which you see without any flesh on them.

After the death of *Pherecides*, *Pythagoras* study'd some time at *Samos*, under *Hermadamantus*; after which, as he had a very great desire to inform himself of the manners of foreigners, he forsook his country, and all that he had, in order to travel. He stay'd a considerable time in *Egypt*, to converse with the priests, and to pry into the most secret matters of religion.

Polycrates wrote in his favour to *Amasis*, king of *Egypt*, that he might be treated after a more than ordinary manner. *Pythagoras* went afterwards into the country of the *Caldeans*, to instruct himself in the learning of the *Magi*. At length, after having travell'd, out of curiosity, through several parts of the east, he came into *Crete*, where he contracted a very great intimacy with *Epi-*
menides.

PYTHAGORAS. 89

menides. From thence he returned to *Samos*, where the concern that he had at finding his country groaning under the tyranny of *Polycrates*, made him form a resolution of going voluntarily into exile: Accordingly, he went into *Italy*, and settled at *Croton*, at the house of *Milo*, where he taught philosophy; from whence the sect, of which he was the founder, was called *Italick*.

Pythagoras's reputation soon spread throughout all *Italy*, and above three hundred disciples put themselves under him, and composed a sort of republick, which was very well govern'd. Several writers assert, that *Numa* was one of them, and that he actually liv'd at *Croton* with *Pythagoras* at the same time that he was chosen king of *Rome*; but the best chronologers tell us, that that is alledg'd without any further foundation than some of *Pythagoras*'s sentiments being agreeable to those of *Numa*, who lived a long time before him.

Pythagoras said, that all things were common amongst friends; and that friendship made all people equal: His disciples had no private possessions, and put all that they had in common, and made but one purse. They spent their first five years in hearing their master, without ever opening their mouths to utter so much as a word. After that long and strict probation, they were allowed to speak,

speak, to visit *Pythagoras*, and converse with him.

Pythagoras had a very majestick air, an extremely handsome face, was of a becoming size, and well made. He wore at all times of the year a fine robe, made of white wool, which was very neat. He was subject to no passions, and always observ'd a very serious deportment.

He was never seen to laugh, or heard to say any thing by way of mirth: He would never have any one give correction when angry, not even to a slave. His disciples took him for *Apollo*, and people came in crowds from all parts to hear him discourse, and observe him amongst his disciples. Above six hundred persons of different countries came every night to *Croton*; and they look'd upon it as a great mark of distinction, if they could have the honour to converse with *Pythagoras* though but for a moment.

Pythagoras, at the request of several people, prescrib'd laws to them; and he was so much admir'd by every body, that they made no distinction between his sayings, and the oracle of *Delpbos*. He expressly forbid swearing, and calling the gods to witnesses upon any matter; saying, that every one ought to endeavour to be so honest, that no one might scruple to believe him on his bare word.

Pythagoras held the world to be intelligent and animated, and that the soul of this great machine

machine was the *Æther*, from whence all other particular souls were derived, as well those of men, as brutes : He was not ignorant of their immortality, but thought that they wander'd up and down in the air, and seized the first body they met with, without distinction. That a soul, for instance, going out of a man's body, enter'd that of an horse, an ass, a wolf, a mouse, a partridge, or a fish, or any other animal, as well as that of a man, without making any difference ; so that a soul coming out of any creature, no matter what, went indifferently into the body of a man or a beast. For which reason *Pythagoras* expressly forbid the eating of any living creatures ; and thought it no less a crime to kill a fly, a worm, or any other insect than a man, because he look'd upon the souls of all living creatures to be the same.

Pythagoras, in order to persuade the world of his doctrine of the transmigration of souls, (or *Metempsychosis*) said, that he had formerly been *Athalides*, and had been look'd upon as the son of *Mercury* : At which time it was that *Mercury* bid him ask for whatever he would, excepting immortality, and it should be granted. *Pythagoras* desired, that he might have an exact remembrance of whatever happen'd in the world ; whether whilst he was alive, or after his death ; and accordingly he said, that he perfectly well remember'd all that had happen'd, viz. That some time after

92 P Y T H A G O R A S.

ter his being *Athalides*, he became *Euphorbus* that he went to the siege of *Troy*, and was dangerously wounded by *Menelaus*; that afterwards his soul enter'd into *Hermotimus*; and that then to convince people of the gift which *Mercury* had granted him, he went into the country of the *Branchides*; and going into the temple of *Apollo*, he shew'd his buckler all over rust, which *Menelaus*, as he return'd from *Troy*, had consecrated to that god, in token of his victory.

After *Hermotimus*, he became *Pyrrhus* the fisherman, and lastly *Pythagoras* the philosopher; to say nothing of his having been a cock belonging to *Mycile*, and a peacock to somebody else whose name we know not.

He alledged for certain, that in the several journeys which he had gone into *Hell*, he observ'd the soul of *Hesiod* the poet fasten'd with chains to a column of brass, where it was greatly tormented. That as for *Homer's*, he saw it tied to a tree surrounded by serpents, because of the many fictions which he had invented and attributed to the gods. And, that the souls of such husbands, as had lived in disagreement with their wives, were grievously tormented in those regions.

Another time *Pythagoras* caused a deep cave to be made in his house; and it is said, that desiring his mother to wait
an

PYTHAGORAS. 93

an exact account of whatever happen'd during his absence, he shut himself up in the cave, and after staying there a whole year, came out thence dirty, lean, and frightful to look at. Then he gather'd the people together, and said, that he came from *Hell*; and in order to make them credit what he endeavour'd to perswade them of, he began to relate to them all that had happen'd during his absence, at which they were very much affected: Where upon fancying that there was something divine in him; they all began to weep and cry out bitterly, and the men desir'd him to instruct their wives; from whence the women of *Croton* were called *Pythagoreans*.

Pythagoras being once present at some publick games, by means of a certain call, caused an eagle, which he had before made tame, unknown to any one, to come to him, at which they were all surprized; and *Pythagoras*, to raise their surprise the more, shew'd them he had got a golden thigh.

Pythagoras never sacrificed any thing but loaves, cakes, or some such things, saying, that the gods abhorr'd bloody sacrifices, and that they might incur their indignation who thought to honour them by such oblations.

It is very probable, that *Pythagoras*, in all his maxims, endeavour'd to perswade people from luxury, and to recommend

E

living

94 P Y T H A G O R A S.

living after a simple manner, because we are then in the best state of health, and the mind is most free and able to perform its offices : To give an example of this himself, he very rarely drank any thing but water, and never eat any thing but bread, honey, fruits, and pulse ; beans he would not touch, tho' 'tis not known what reason he could have for respecting that plant.

Pythagoras said, that life was like a fair ; for as some come thither to exercise themselves in fighting, some to traffick, and others only to be spectators ; so in life, some are born slaves to glory, some to ambition, and others only are desirous to know the truth of things.

He would never have us ask any thing for our selves, because we are all ignorant of what is best for us.

He divided the age of man into four equal parts ; saying, that we were children till twenty ; young men till forty ; men till sixty, and old men till fourscore ; after which he did not think a man was to be reckon'd amongst the living.

He was a great lover of geometry and astronomy ; and first made the observation, that the morning and evening stars were the same ; and that in a rectangle triangle the square of the hypotenuse is equal to the square of the two other sides.

It

P Y T H A G O R A S. 95

It is said, that *Pythagoras* was so transported at finding out this theorem, that thinking himself obliged to the gods for it, he would needs express his acknowledgment by an hecatomb, which is a sacrifice of 100 oxen. This is related in several places, tho' very contrary to the doctrine of *Pythagoras*; but it might be the likeness of oxen made with honey and flower, which the *Pythagoreans* used to offer. Some writers even assert, that he died with joy; but it does not appear from *Laertius*, that there is any ground for it.

Pythagoras was very careful to keep up friendship and a good understanding among his disciples, often making use of certain parables for their instruction; he said, for instance, That we should never jump over a ballance; thereby shewing them, that they should never transgress the bounds of justice.

That we should not sit down contented with the provision of one day; to observe to us, that we ought never to be so taken up with the present as not to provide for the future.

He advised his disciples to pass some time every day alone, and say to themselves, How have you spent the day? Where have you been? What have you done that you ought? What that you ought not to have done?

96 PYTHAGORAS.

He recommended to them, to appear always modest and composed, without being transported with joy or sorrow ; to have a tenderness for their parents, and to respect the aged ; to use exercise for fear of growing too fat, and not to waste all their lives in travelling ; to be very careful of honouring the gods, and to pay them the adoration that is due to them.

Zamolxis the *Scythian*, *Pythagoras's* slave, made so good use of his master's precepts, that when he return'd into his own country the *Scythians* offer'd sacrifices to him, and placed him among the gods.

Pythagoras thought, that unity was the first principle of all things, and that from thence proceeded numbers and points ; from points lines ; from lines superficieses ; from superficieses solids ; and from solids the four elements, fire, air, water and earth, of which the whole world was composed ; and that these elements changed continually into one another ; and that nothing in all the universe ever perish'd ; and that whatever happen'd, was nothing but a continual change of things.

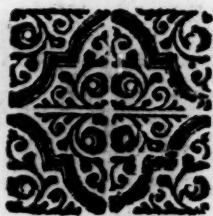
He said, That the earth was round, and placed in the middle of the world ; that it was every where inhabited, and consequently that there were antipodes, who went with their feet directly opposite to ours : That the air which surrounded it, was
gross

gross and almost immovable, and that, that was the reason, why all creatures, that inhabit the earth, are mortal and subject to decay: That on the contrary, the air above the heavens was very subtil, and in a continual agitation, which was the cause why all the creatures that fill'd it were immortal, and consequently divine; that, moreover, the sun, the moon, and all the rest of the stars were so many gods, because of their being in the midst of that subtil air and actuating heat, which is the principal of life.

There are various conjectures about the death of this philosopher; some assert, that certain disciples, whom he would not admit, were so enraged at his refusal, that they set fire to the house of *Milo* where he lived: Others assure us, that it was the people of *Croton* who destroy'd him, because they were apprehensive that he design'd to usurp the sovereign power of their country: Be it as it will, when *Pythagoras* perceived that they were all in flames, he retired in haste with forty of his disciples. Some are of opinion that he escap'd into a wood sacred to the Muses, at *Metapontum*, where he starved himself to death: Others assure us, that he met in his way a field of beans, which he must necessarily go over, and that *Pythagoras* could never prevail upon himself to do it; It is better, said

98 PYTHAGORAS.

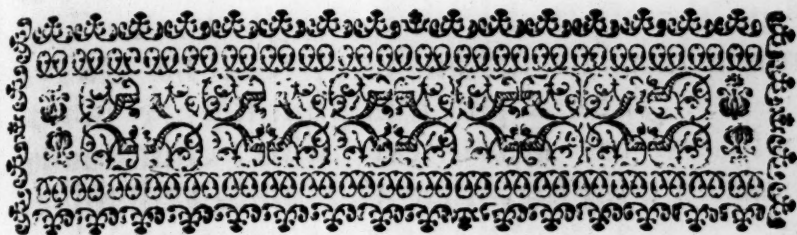
he, to die here than to be the death of so many harmless beans: Whereupon he quietly staid for the people of *Croton*, who massacred him with most of his disciples: Others, after all, report, that this was not done by the people of *Croton*; but, that war being declared between the people of *Agrigentum* and *Syracuse*, *Pythagoras* going to the assistance of the *Agrigentines*, his allies, they were put to flight: and that it was there that *Pythagoras*, as he was retreating, met in reality with a field of beans, which he would not go over, but chose rather to give up himself to the *Syracusians*, who stabb'd him in several Places: The greatest part of his disciples, who attended him, were likewise massacred, and but very few escaped; amongst whom was *Archytas* of *Tarentum*, who was esteem'd the greatest geometrician of his time.



HERA-



H
was
cau
Lae
him
the
H
to
for
for
Op
city
chi
the
ban
ma
I
gre
ext



HERACLITVS.

HERACLITUS of *Ephesus*, Son of *Byso*, flourish'd in the 69th olympiad: He was usually called the dark philosopher, because he never spoke but by way of ænigma. *Laertius* says, that he was a man full of himself, and one that despised almost all the rest of the world.

He said, that *Homer* and *Archilocus* ought to be driven from every place by main force.

He could never forgive the *Ephesians*, for having banish'd his friend *Hermidorus*. Openly declaring, that all the men of that city deserved to be put to death, and the children to be all banish'd, to expiate what they had been guilty of, by shamefully banishing their best citizen, and the greatest man in all their commonwealth.

Heraclytus never had any master, and his great ability was entirely owing to his own extraordinary application. He contemn'd

what other men commonly did, and was sensibly affected with their ignorance: This made him so melancholy, that he always wept. *Juvenal* put this philosopher in opposition to *Democritus* who continually laugh'd; saying, that the vices and follies of the age might easily be reprehended by a satyrical laughter; but he wondered what spring could supply water sufficient to produce the tears which continually flow'd from the eyes of *Heraclitus*.

Heraclitus's sentiments were not always the same; for whilst he was young, he said he knew nothing, and when he grew farther advanced in years, he was confident that he knew every thing, and was ignorant of nothing. All mankind were disagreeable to him; he avoided their company, and went and play'd at cockle-shells and other innocent diversions, before the temple of *Diana*, with all the little children of the city. The *Ephesians* gathering round him to see the sight; Wretches, said *Heraclitus* to them, why are ye surprized at seeing me play with the little children? Is not that much better than to be concern'd with you in the ill management of the affairs of the commonwealth?

The *Ephesians* once desired him to prescribe them laws; but *Heraclitus* would not, because the manners of the people were already so corrupt, that he could not devise
any

any means to make them alter their course of life.

He said that people ought to fight as earnestly for the preservation of their laws, as in defence of their city walls.

That we should be more eager to stifle a resentment than to extinguish a fire, because the consequences of the one were infinitely more dangerous than the other: That a fire never went farther than the burning down of a few houses; whereas a resentment might occasion such cruel wars, as from thence might ensue the ruin, and sometimes the utter destruction of a people.

There arose one day a sedition in the city of *Ephesus*; and *Heraclitus* being desired by some, to declare before all the people how seditions should be appeased, he went up into a chair that was raised above the rest, and ask'd for a glass, which he filled with cold water, and mixing therein a few wild pulse, he drank off the composition, and retired without saying any thing; thereby giving them to understand, that to prevent seditions, they should banish luxury and voluptuousness out of the commonwealth, and accustom the citizens to be content with a little.

Heraclitus wrote a book upon Nature, which he put into the temple of *Diana*. It was written in a very obscure manner, that none but men of ability might read

it, lest the common people liking it, it should become too common, and for that reason be despised. This book became very famous, because, says *Lucretius*, no body understood what he meant. *Darius*, king of *Persia*, hearing of it, wrote to the author, to induce him to come and live in *Persia* and explain it to him, offering him a great reward, and an apartment in his palace; but *Heraclitus* refused it.

This philosopher hardly ever spoke, and being ask'd the reason of his silence, he answer'd, in a peevish manner, 'Tis to make you speak. He contemn'd the *Athenians* who greatly respected him, and chose to live at *Ephesus*, where he was despised by every body.

He could never look upon any person without weeping for the infirmities of mankind; and because of the vexation he was under, that nothing went according to his mind, the aversion which he had for all the world, made him resolve to separate himself from it altogether! He retired into desert mountains, where he saw no body; he pass'd all his time in sighs, and eat nothing but herbs and pulse.

Heraclitus thought fire to be the first principle of all things.

He alledg'd, that this first element being condensed, changed into Air; that this likewise condensing became water; that
at

at length water became earth after the same manner; and that by a retrograde motion thro' the same Degrees, the earth being rarified, changed into water, water into air, and air into fire, which was the first principle of all things.

That the universe was complete; that there was but one world; that it consisted of fire, and in the end would be destroy'd by fire.

That the whole world was full of spirits, and genies.

That there was no providence of the gods, but that every thing that happen'd in the world, was to be ascribed to fate.

That the Sun is no bigger than it appears to us to be. That there was in the air above us a sort of boats, with their concave part turn'd towards us, by which means all the vapours arising from the earth ascended thither: That all those we call stars, were nothing but so many little vessels full of fiery vapours, which shin'd after the manner that we see them. That eclipses of the sun and moon happen'd when those vessels turn'd their concave part from the earth; and, that the reason of the different phases or appearances of the moon was her vessel's turning but by slow degrees.

As for the nature of the soul, he said, it was altogether losing of time to amuse our selves in enquiring about it, because it was so concealed, that it is absolutely impossible ever to discover it. The

The severe life which *Heraclitus* led, brought a grievous distemper upon him, for he grew dropfical: Whereupon he returned to *Ephesus* to have advice about it, and went to the physicians; but as he never spoke but by way of ænigma, he said to them, alluding to his distemper, *Do you know how to change a rainy season into dry and clear weather?* The physicians not understanding what he meant, *Heraclitus* went and shut himself up in a stable where oxen were kept, and cover'd himself over in the dung, that the watry humours which caused his distemper might evaporate: But he plunged in so far that he never could get out again. Some report, that he was eaten by dogs in the dung-hill; others, that he died there, not being able to extricate himself from thence. He was about 65 years old at his death.





A N A X A G O R A S.

A *NAXAGORAS*, the son of *Hegefibulus*, had a greater knowledge of physicks than any of the philosophers, his predecessors. He was of *Clazomenæ*, a city of *Ionia*, descended from a very illustrious family, as well in respect of its original, as the great wealth which they possess'd; he flourish'd about the 76th olympiad.

He was scholar to *Anaximenes*, who had been so to *Anaximander*, and he to *Thales*, whom the *Greeks* acknowledged the chief of their wise men. *Anaxagoras* was so delighted with philosophy, that he quitted all manner of affairs, both publick and private, that he might apply himself wholly to it: Wherefore he forsook all that he had, lest concern for his interest should take him off from his studies. His parents represented to him, that his estate would be lost through his negligence; but that made no impression upon him; for he withdrew from his own country, and

and regarded nothing but the finding out of truth : And when a certain person upbraided him with his unconcern for his country, he reply'd, pointing towards the heavens with his finger, *On the contrary, I esteem it beyond expression.* He went and lived at *Athens*, removing thither the school of *Ionick* philosophy which had been settled at *Miletus* ever since the time of *Thales*, who was the founder of that sect, and began to teach philosophy there at twenty years of age, which he continued for thirty years.

A sheep, with one horn in the middle of the forehead, being one day brought to the house of *Pericles*, and the diviner *Lampon*, immediately declaring that this portended that the two factions which divided the city of *Athens*, should be united, and make but one body for the future; *Anaxagoras* told them, that the reason of it was, because the brains, did not fill up the cranium, which was of an oval form, and ended in a sort of point at that part of the head where the horn took root : Whereupon he dissected the head of the sheep before them all, and found it disposed as he had related. This was very much to the honour of *Anaxagoras* : Nor was it less to the diviner *Lampon* ; for some time after the faction of *Thucydides* was entirely quell'd, and all the affairs of the government fell into the hands of *Pericles*.

Some

Some are of opinion, that *Anaxagoras* was the first among the *Greeks* who published a system of philosophy; in this he acknowledg'd infinity for the first principle, and an intelligence, by which matter was disposed, and all beings in the world form'd; for which reason the philosophers of his time call'd him *the Mind*. He did not imagine that this intelligence had form'd matter out of nothing, but only had disposed it. *In the beginning*, said he, *all things were mix'd together, and had all along remain'd in that confusion, till separated by an Intelligence, who placed every thing in the order in which we now see it.* This notion of his is very well expressed by *Ovid*, in the beginning of his *Metamorphoses*.

Anaxagoras acknowledg'd no other deity besides this intelligence which made the world; and he was so far out of conceit with the false gods, that were worship'd by the heathens in all ages, that *Lucian* feign'd him to be struck by *Jupiter* with a thunderbolt, for the contempt which he shew'd him and the rest of the deities.

He held, that there was no *vacuum* in nature, but that every place was fill'd; and that all bodies, how small soever, were capable of being divided to infinity: So that, according to him, an agent that was skilful enough to make a proper division of the leg of the least worm or insect,

fect, might from thence derive a number of parts sufficient to cover a hundred millions of heavens, without ever exhausting the parts that remain'd still to be divided, that is supposing an infinity always to remain.

He thought that all bodies were composed of certain little *homogeneous* particles, or such as were of the same kind; as, that the blood, for instance, was made of little particles of blood; the waters of little particles of water, and thus of other things; and it was this similitude of parts which he call'd *homœomeria*. This is the account which *Laertius* give us of his System.

All that they objected against *Anaxagoras* was, that bodies must necessarily consist of parts that were *heterogeneous*, or of different kinds; because the bones of animals grew bigger without their ever eating any bones; the nerves grew without their eating any nerves; and the blood increased without their drinking blood; he answer'd, that in reality no body whatsoever was form'd entirely of *homogeneous* parts: That, for example, in grass there was flesh, blood, bones and nerves, because we find that animals live upon it: But that all bodies derive their name from that matter which had the greatest share in their composition. That, for instance, in order to call a certain body, wood or grass, it was sufficient

ent that it consisted of a much greater number of particles of wood or grass than of any thing else, and that those particles were mostly disposed towards the surface of such body.

He imagined the sun to be nothing else but an hot iron, greater in bulk than all *Peloponnesus*; that the moon was an opaque body; that it was habitable, and that it contain'd mountains and vallies like our world; that comets were a collection of several wandering stars, which came together by chance, and separated again in a certain space of time: That the wind was form'd by the heat of the sun's rarifying the air: That thunder proceeded from the clashing of the clouds, and lightning from their striking against one another: That earthquakes were occasion'd by the air being shut up in subterraneous caverns; and that the overflowing of the *Nile* was owing to no other cause than the snow which fell in *Æthiopia*, and melting at certain times, thus caused an inundation of waters which came and discharg'd it self towards the sources of that river.

Anaxagoras fancy'd that the air caused the motion of the stars; and as to the objection that was made on account of their progress and return between the two tropicks, he answer'd, that that was caused by the pressure of the air, which drove the stars

stars backwards and forwards like a spring, when they arrived at a certain point in the heavens.

He imagined the earth to be flat, and that as it was the heaviest of all the elements, it was contain'd in the lowest part of the world: That the waters which flowed about its superficies were rarified by the heat of the sun, which changed them into vapours and carried them up into the middle region of the air, from whence they fell down again in showers.

In the night time, when it is calm weather, we observe in the sky a certain whiteness in a circular form, which is call'd the *via lactea*, or milky way; some of the ancients fancy'd that this was a road which the lesser deities pass'd thro' as they went to the council of *Jupiter maximus*; others thought that it was the place where the souls of heroes floated up and down after being separated from their bodies; and *Anaxagoras* was mistaken in this point as well as the rest of the ancient philosophers; for he thought it to be nothing else but a reflection of the light of the sun which appear'd thus to us, because between the *via lactea*, or milky way, and the earth, there is no star so bright as to eclipse the light thus reflected.

He was of opinion, that the first living creatures were produced by heat and moisture,

ANAXAGORAS. III

ure, and had afterwards preserved their species by the way of generation.

A stone having fallen from the sky, *Anaxagoras* thereupon concluded, that the heavens must necessarily be made of stones: He thought that the violent motion of the heavens always continued the same; and that, if that motion ceased but for a moment, the whole machine of the world would instantly be overturn'd.

He gave notice on a certain time, that a stone would fall from the sun; accordingly it happen'd as he had foretold, and the stone fell near the river *Ægos*.

Anaxagoras imagined, that what is now dry land, would some time hence become sea; and that what is now sea, would become land after the same manner.

Being ask'd, whether the sea would ever run over the mountain *Lampsacus*: Yes, replied he, provided there is time enough for it.

According to him, the chiefest good consisted in contemplating the secrets of nature: For which reason, when he was ask'd To what end he came into this world? he answer'd, To contemplate the sky, the sun, the moon, and other such wonders.

Somebody asking him, who was the happiest man upon earth? None of those, replied he, whom you imagine to be so; and he

he will never be found but amongst those whom you look upon as the most unhappy.

Hearing a man one day bewail his dying in a strange country; What signifies it, said *Anaxagoras*, there is no place in the world, but where you may find a way to the infernal regions.

Word being brought him on a certain time, that his son was dead, he received the news with a great deal of indifference, saying, I knew very well that I had begot but a mortal; and thereupon went and buried him himself.

The esteem which *Anaxagoras* was in at *Athens* lasted but for a season, for the *Athenians* cited him before the magistrates and publickly accused him: The causes of his accusation are variously reported; but the most common opinion is, that he was accused of impiety, for having presumed to assert, that the sun, which was adored as a god, was nothing but a mass of hot iron: Others say, that besides this crime he was accused of treason. When they came to tell him that the *Athenians* had condemned him to death, he seem'd no more concern'd than before, saying, Nature has long since pronounced the same sentence against them.

Pericles, who had been his scholar, took his part so zealously, that he procured the sentence to be mitigated; so they only condemn'd him to pay a fine of five talents, and

ANAXAGORAS. 113

and sent him into banishment. *Anaxagoras* bore his sentence with abundance of resolution, and pass'd the time of his exile in travelling into *Ægypt* and other parts, to converse with men of learning, and inform himself of the manners of foreigners. After he had satisfy'd his curiosity, he return'd to *Clazomenæ*, the place of his nativity; where finding his estate uncultivated, and entirely deserted, *If all this*, said he, *had not been lost, I my self had been lost.*

Anaxagoras had taken particular care in instructing *Pericles*, and had been of great service to him in the management of publick affairs; for which *Pericles* had not all the gratitude that might have been expected, and was accused of having at last in some measure neglected his master.

Anaxagoras finding himself old, poor, and deserted by his friends, wrap'd himself in his cloak, resolving to die with hunger; of which *Pericles* being informed, was exceedingly afflicted, and went immediately to him, and earnestly entreated him to alter his Resolution; bemoaning the misfortune of the state, which would lose so great a man, and his own misfortune in particular, in being depriv'd of so faithful a counsellor: Upon which *Anaxagoras* uncover'd his face to him, as he was expiring, saying, *O Pericles! They who have occasion for a lamp, should take care to supply it with oil.*

Laertius

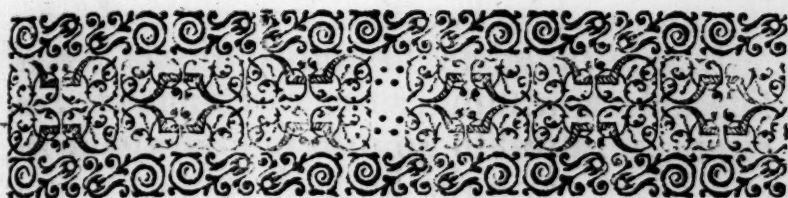
114 ANAXAGORAS.

Laertius tells us, that *Anaxagoras* died at *Lampsacus*, and that, when he was just ready to expire, the chief men of the city coming to him, to know if he had no orders to leave with them, he commanded them to give the children a play-day, and allow them to take their pastime every year on the same day in which he died: Which custom was observed for a long time afterwards. *Anaxagoras* was above 72 years old at his death, which happen'd in the 88th olympiad.



DEMO.

T
Abd
Mil
only
stud
dean
with
the
Dem
He
soph
and
spen
hou
gard
him
of
inte
fath
the



D E M O C R I T U S.

THE philosopher *Democritus*, according to the most common opinion, was of *Abdera*; tho' others assure us, that he was of *Miletus*, and that he was call'd *Abderitanus*, only because he retired to that place. He studied at first under certain Magi and *Caldeans*, whom king *Xerxes* had left his father, with whom he had lodged, when he came to the *Grecian* war. It was of these people that *Democritus* learned theology and astronomy: He afterwards put himself under the philosopher *Leucippus*, who taught him physicks; and he was so great a lover of study, that he spent whole days shut up alone in a little house, which he had in the middle of a garden. His father having one day brought him an ox to sacrifice, tied him in a corner of his house; but *Democritus*, being very intent on his studies, did not mind what his father said to him, nor take any notice of the ox that was tied by him, till his father

IN 6 D E M O C R I T U S.

ther came again, and put him out of the profound study he was in, and shew'd him the ox that he was to sacrifice.

Democritus when he had continued a considerable time under the direction of *Leucippus*, resolved to go into foreign countries, to converse with the learned, and endeavour to improve himself in all sorts of useful knowledge. He shared his father's inheritance with his brethren, and took for his portion all that consisted of ready money, tho' it was the smallest share, as being most convenient for him, because of the expences he was at in travelling and making philosophical experiments. His first journey was into *Egypt*, where he learn'd geometry; from thence he went into *Ethiopia*, *Persia* and *Chaldea*, and at last his curiosity carried him as far as *India*, to inform himself of the learning of the *Gymnosophists*. He loved to know men of letters, but would be known by nobody; and 'tis said, that he lived some time at *Athens*, where he had seen *Socrates*, without making himself known to him. It was his humour to live concealed; for which reason he sometimes went and lay in caves and sepulchres, that no body might find out where he was: However, he made his appearance at the court of king *Darius*, and when that prince was greatly afflicted at the death of his beloved wife, *Democritus*, for his comfort, promised to bring her to
life,

DEMOCRITUS. 117

life, in case *Darius* could procure him, throughout his whole empire, three persons, who had never known grief, in order to have their names engraved upon the tomb of the deceased Queen; but there was not to be found, throughout all *Asia*, so much as one person qualified as *Democritus* required; from whence the philosopher took occasion to represent to *Darius*, that he was much in the wrong to abandon himself to grief, since there was no body in the world exempt from troubles.

When *Democritus* returned to *Abdera*, he lived after a very retir'd and poor manner, because he had spent all his substance in making experiments, and in his travels; so that his brother *Damasus* was obliged to allow him something for his future subsistence. There was a law in that country which prohibited those who had consumed their estate from being buried in the tomb of their ancestors; *Democritus*, who was liable to this statute, and was unwilling to give his enemies any opportunity of reproaching him, recited, in the presence of all the people, one of his pieces, which was called *Diacosmus*. This was so much approved by them, that they immediately exempted *Democritus* from the penalty of the law, presented him with 500 talents, and set up statues of him in the publick market-places.

118 DEMOCRITVS.

Democritus laugh'd continually, and this laughter was occasioned by seriously contemplating the weakness and vanity of human nature, which induces us to form a-bundance of ridiculous designs, in a place where he imagin'd every thing to depend upon chance, and the accidental conjunction of atoms. *Juvenal* alluding to the city of *Abdera*, which was situated in a very thick air, and whose inhabitants were very stupid, says, that the wisdom of this philosopher, is an evidence, that great men may be produced even in the most barbarous places. The same poet says, that this philosopher laugh'd as well at mens being sorrowful as joyful; and he represents him as a person of a brave mind, whose resolution nothing could shake, and as one who held fortune in chains under his feet.

The people of *Abdera*, who observed him to be always laughing, thought that he was out of his senses, and sent to desire *Hippocrates* to take him under his care; he accordingly came to *Abdera*, and brought medicines with him: The first thing that he offer'd *Democritus* was milk, which *Democritus* looking upon, said, This is the milk of a black goat, who has been but once big with young; and it really was as he said: *Hippocrates* wondered how he came to know it, and conversing with him for some time, he was greatly surprized at his

extraor-

DEMOCRITUS. 119

extraordinary wisdom and learning, saying, that the people of *Abdera* had occasion for hellebore themselves, and not the philosopher, for whom they would have it prescribed; so *Hippocrates* returned with great astonishment.

Democritus, following his master *Leucippus*, thought that *atoms* and a *vacuum* were the first principles of all things.

That out of nothing there could nothing be made; and that whatever was in being, could never be annihilated.

That atoms were not liable to corruption, nor to undergo any other alteration, because their invincible hardness secured them from all manner of change.

He supposed that out of these atoms innumerable worlds were form'd, all which were destroy'd in a certain space of time, but that others were made out of their ruins.

That the soul of man, which he imagined to be the same thing with the mind, was composed of a concourse of atoms, in the same manner as the sun, the moon, and the rest of the stars. That these atoms had a sort of winding motion, which was the cause of the production of all beings; and as that motion was always uniform, *Democritus* was from thence induced to admit a fate, and to think that all things were acted by necessity.

120 DEMOCRITUS.

Epicurus, who built upon the same principles as *Democritus*, but would not allow of this necessity, was forced to invent his motion of declension, which is spoken of in his life.

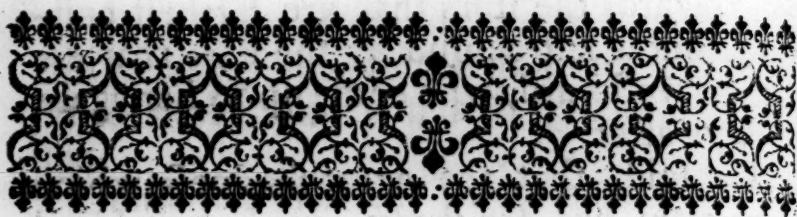
Democritus asserted, that the soul was diffused thro' all parts of the body, and that the reason of our being sensible in all those parts was, because every atom of the soul answered to every atom of the body.

As for the stars, *Democritus* was of opinion, that they moved within certain limits that were entirely free, and consequently that there were no solid spheres to which they were fasten'd; that they had only one simple motion towards the west; that they were all carried away by the rapid motion of a vortex, of which the earth was the center, and that every star moved so much the slower by how much it was nearer the earth, because the force of the circular motion diminish'd gradually as it approach'd the center; that therefore those stars seem'd to move towards the east, which moved more slowly westwards, and that as the fix'd stars moving with greater rapidity than all the rest of the stars, finish'd their course in 24 hours; that the sun which moves more slowly, does not finish his under 24 hours and some minutes; and the moon, which moves more slowly than all the stars, was almost 25 hours in finishing it: so that according to him,

him, she does not stir from her proper motion towards the stars that are farthest eastward, but is left behind by the stars that are farthest westward, who come up to her again 30 days after.

'Tis said, that the great fondness which *Democritus* had for study, made him blind himself, that he might be incapable of being diverted to any thing else: This was done by setting in his view, in the open air, a brazen vessel, which reflected the sunbeams to his eyes, and the heat of it at length caused him to lose his sight.

When *Democritus* found himself worn out with age, and ready to die, he observed that his sister was very much concern'd, because she was afraid he would die before the feasts of *Ceres*, and so by her mourning be hindered from assisting at the rites of that goddess; wherefore *Democritus* caused hot loaves of bread to be brought to him, the smell of which refresh'd him, and kept up his natural heat; but as soon as the three days of the festival were over, he had the loaves taken away, and immediately expir'd; being then, according to the common opinion, an hundred and nine years old.



EMPEDOCLE S.

EMPEDOCLES, as is most commonly reported, was scholar to *Pythagoras*: The place of his nativity was *Agrigentum* in *Sicily*, and his family one of the most considerable in all the country: He was more particularly skill'd in physick; was a good orator, and moreover apply'd himself very much to poetry, with whatever concerned religion and the worship of the gods. The people of *Agrigentum* had an extraordinary respect for him, and look'd upon him as one exalted above the rest of mankind: So that *Lucretius*, after relating the wonders that are to be seen in *Sicily*, says, that the people of the country declared, that nothing was so glorious to their island, as its having produced so great a man; and that they valued his poems as so many oracles.

This was not without reason; for several circumstances of his life conspired in procuring

EMPEDOCLES. 123

ring him the admiration of all the world; though some have suspected him of magick: And *Satyrus* reports, that *Gorgias Leontinus*, one of the chief disciples of this philosopher, commonly said, that he had often assisted him in exercising that art; and *Empedocles* himself seems to intimate in his poetry, as if he had some private knowledge of that sort, where he tells *Gorgias*, that he will teach none but him, the secrets that were to be made use of for healing all sorts of diseases, making the old young again, raising of winds, asswaging of tempests, procuring rain and heat, and in short restoring the dead to life, and bringing them again from the other world.

On a certain time the eastern winds blew so violently, that it was thought all the fruits of the ground would be inevitably destroy'd; whereupon *Empedocles* caused a number of asses to be flead, and stuffing of their skins, placed them upon the top of the mountains and highest hills; and 'tis said, the winds immediately ceased, and every thing became calm.

Empedocles was very much inclined to the doctrine of his master *Pythagoras*; and as the *Pythagoreans* abhorred bloody sacrifices, *Empedocles* having one day a mind to do sacrifice, made an ox of honey and flower, and offer'd it to the gods.

124 *EMPEDOCLES.*

In the time of *Empedocles*, *Agrigentum* was a very considerable city, containing eight hundred thousand inhabitants ; so that it was called the great city, by way of eminence ; and the people were arrived at the greatest heighth of luxury and extravagance : *Empedocles* speaking of them, said, that they feasted as if their lives were to last but for a day, and yet they built palaces as if they were to live for ever. He was a person very averse to canvassing for publick offices, and though the people of *Agrigentum* frequently offer'd him the supreme government of the city, he would never accept of it, always preferring a private life to worldly greatness, and the fatigue of business. He was very zealous for liberty and popular government.

Coming once to a feast, to which he had been invited ; when supper time was come, and he perceived that it was not served up, and yet no body complain'd of it, he began to be uneasy, and would have it immediately brought ; but the person, who had invited him, cried, let us stay a little, for I expect the chief officer of the senate for one of my guests ; as soon as he came, the master of the house, and all that were invited, gave way to him, that he might have the most honourable place ; and he was immediately chosen king of the feast ; in which place he could not forbear shewing some signs

signs of his imperious temper and tyrannical disposition; commanding all the guests to drink their wine without any manner of mixture, and ordering, that whoever refused to drink thus, should have a full glass thrown into his face. *Empedocles* said nothing at that juncture; but the next day he caused the people to be assembled, and openly accused both the person who had invited them, and he that had behaved himself so imperiously at the feast, declaring to every body, that this was beginning a tyranny, and that such violent proceedings were contrary to the laws and liberty of the publick: Afterwards, having caused them both to be condemn'd, he executed them on the spot. His power was so great, that he procured the dissolution of the council of a thousand; and as he favour'd the people, he got it enacted that the magistrates should be changed every three years, that every body might succeed to the publick offices in his turn.

Acron, the physician, desiring of the senate a place for erecting a monument in honour of his father, who had excelled in his profession, and was the most famous physician of his time, *Empedocles* rose up in the midst of the assembly, and prevented the people from granting what he desired; because he thought it inconsistent with the equality which he was for having exactly observed, in order to hinder any one from

126 EMPEDOCLES.

exalting himself above the rest, which in his opinion, was the foundation of the publick liberty.

The city of *Selinus* was for a certain time laid waste by the plague; every body was inflicted with it, and the very women with child were deliver'd before their time. *Empedocles* understanding that this proceeded from no other cause but the waters of the river which served the town being corrupted, he, at his own expence, alter'd the course of two rivulets, turning their streams into the river of *Selinus*; this prevented the corruption of the waters, and immediately the plague ceased. The people made great rejoycings upon this occasion, *Empedocles* at that time appearing amongst them; and assembling together, they offer'd sacrifices to him, and paid him divine honours, which he very much affected:

Empedocles acknowledg'd the four elements, viz. earth, water, air and fire, to be the first principle of all things.

He imagined that there was a certain harmony between these elements, which united them together, and a certain discord which separated them asunder; to which he added, that they are subject to a continual vicissitude, but that nothing ever perish'd; that this order of theirs, subsisted from all eternity, and would always endure; that the sun was a great mass of fire; that the moon was
flat,

flat, and of the form of a dish; that the sky was form'd of a matter like unto crystal.

As for the soul, he fancy'd that it went into all sorts of bodies without distinction; and he alledg'd for certain, that he perfectly remember'd his having been a little girl, afterwards a fish, then a bird, and what is more, that he had even been a plant.

The death of this philosopher is very differently related; the most common opinion is, that as he had a very great desire to be thought a god, and found a great many people sufficiently disposed to believe it, he resolv'd to maintain this high opinion that they had of him to the last; for which reason, when he began to be sensible of the inconveniences of old age, he had a mind to finish his life by some means that might appear miraculous. Therefore having cured a woman of *Agrigentum* named *Panthea*, who was given over by all the physicians, and was just at the point of death, he prepared a solemn sacrifice, to which he invited above eighty persons; and to make every body believe that he had vanished away, at the end of the feast, when the people were all gone to repose themselves, some under trees, and others elsewhere, *Empedocles* went privately up to the top of mount *Ætna*, and threw himself into the midst of the flames. *Horace*, speaking of this his end, says,

—Deus

—————*Deus immortalis haberi*
Dum cupit Empedocles, ardentem frigidus Ætnam
Influit.—————

Empedocles was a very serious man; he always wore long hair with a crown of laurel upon his head; and he never walked the streets without a great many to attend him. He caused respect in all whom he met, and every body thought themselves happy if they had the fortune to meet him as he pass'd. He used to wear sandals of brass upon his feet; and when he threw himself into the flames, the violence of the fire cast up one of them, which being found again by those who follow'd him, discover'd the cheat. Thus wretched *Empedocles*, for want of having taken proper precautions, instead of passing for a god, made it appear that he was nothing but an impostor.

Amongst other excellent qualities that he had, he was a very good citizen, and entirely disinterested. After the death of his father *Meto*, some were for usurping a tyrannical power at *Agrigentum*; but *Empedocles* causing the people to be immediately assembled, appeased the sedition, and prevented the matter from spreading farther; and to shew how desirous he was of keeping up an equality in the city, he shared his estate with those that had less than himself.

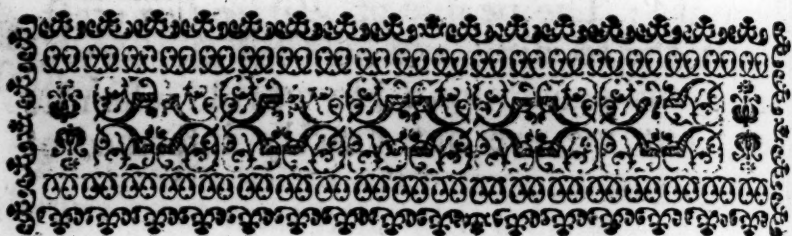
This

EMPEDOCLES. 129

This philosopher flourish'd about the 84th olympiad: The people of *Agrigentum* erected a statue to him, and held his memory in very great veneration: He was old when he died, but we are not exactly informed of his age.



SO-



S O C R A T E S.

SOCRATES, whom all antiquity allow'd to be the most virtuous and knowing of all the heathen philosophers, was a citizen of *Athens*, of the town of *Alopece*: He was born in the 4th year of the 77th olympiad; his father was *Sophroniscus* a statuary, and his mother *Phanareta* a midwife. He at first study'd philosophy under *Anaxagoras*, and afterwards under *Archelaus* the physician; but considering that all those vain speculations upon natural things led to nothing that was useful, and did by no means serve to make a philosopher a better man, he apply'd himself to study what related to manners, and was, as we may say, the founder of moral philosophy amongst the *Greeks*, as *Cicero* observes in his third book of *Tusculan* questions.

He speaks of him particularly and more at large in the first book, where he has these words. "It seems to me, and most peo-
ple

“ ple are agreed in the same opinion, that
 “ *Socrates* is the first, who, recovering phi-
 “ losophy from the search after the secrets
 “ of nature, to which all the philosophers
 “ before him had wholly apply’d them-
 “ selves, brought it back, and employ’d it
 “ in what concerns the duties of common
 “ life ; so that all that he troubled himself
 “ with, was to examine into virtues and
 “ vices, and enquire what good or evil
 “ consisted in ; saying, that what related
 “ to the stars was very much above our
 “ knowledge, and that if it was more within
 “ our reach than it is, our conduct could in
 “ no wise be regulated by it.”

Socrates therefore made that part of phi-
 losophy his whole study which concerns the
 manners of men, and extends it self thro’
 all ages and all conditions of life ; and this
 new way of philosophizing was the better
 receiv’d, because he that was the inventor
 of it, shew’d what it was by his own ex-
 ample, making it his business to discharge,
 with all possible exactness, all the duties of a
 good citizen both in peace and war.

He was the only one of all the philoso-
 phers of any note, who, as *Lucian*, in his
Parasite, remarks, was ever engaged in war.
 He made two campaigns, and tho’ with
 ill success to his cause, in both shew’d him-
 self to be a man of courage ; for in the one
 he saved the life of *Xenophon*, who having
 fallen

fallen from his horse, as he was retreating, would have been killed by the enemy, if *Socrates* had not taken him on his shoulders out of the battle and carried him several stadias, till the horse which had gotten away was retaken: This is reported by *Strabo*. In the other, the *Athenians* having been entirely defeated and put to flight, he was the last in retreating, and behaved himself so well, that the pursuers, seeing him ready to face about every moment, had not resolution enough to attack him. This we are assured of by *Athenæus*.

Excepting in these two expeditions, *Socrates* never stirr'd out of *Athens*; in which his conduct was different from all other philosophers, who had all spent some part of their life in travel, to improve their knowledge, by conversing with the learned of all countries: But as that kind of philosophy, to which *Socrates*, confined himself, made a man labour rather to attain to the knowledge of himself, than to burthen his mind with what was of no use as to the forming his manners, he thought himself exempt from taking those great journeys, in which nothing more was to be learned than what he could acquire at *Athens* amongst his countrymen; for the reformation of whom he thought it more reasonable that he should be employ'd than that of strangers: And as moral philosophy is a science which

which
cepts.
to pra
most
suanc
been
the c
accord
to sig
trary
death
were
most
consta
think
a man
in con
We
except
but a
esteem
qualit
than
perfor
those
partic
ways
keepi
seem
favour
well
alway

which instructs more by example than precepts, he laid it down as a rule to himself to practice whatever right reason and the most strict virtue required of him. In pursuance of this maxim it was, that having been admitted into the order of senators in the city, and taken an oath to give advice according to the laws, he positively refused to sign an order by which the people, contrary to the laws, had passed sentence of death upon nine officers; and altho' the people were offended at it, and several even of the most powerful greatly threat'ned him, he constantly persisted in his opinion, as not thinking it consistent with the character of a man of honour to act contrary to his oath in compliance with the people.

We don't find that he was in any office except this; but notwithstanding his being but a private person, he acquired so much esteem at *Athens* by his integrity and good qualities, that he was more respected there than the magistrates themselves. As to his person, he took a proper care of it, blaming those who affected a sort of negligence in that particular. His garb was becoming, and always contrived for convenience and decency, keeping a just mean between what might seem clownish and unpolite, and what might savour of pride and delicacy. Tho' not very well provided with the goods of fortune, he always preserved himself entirely disinterested,

rested, receiving nothing from those who were his auditors; by which conduct of his he condemn'd those other philosophers who used to sell their lectures, and tax their scholars at a higher or lower rate according as they were more or less in vogue. Therefore, as *Xenophon* reports, *Socrates* used to say, that he wonder'd how a person, who profess teaching of virtue could think of making any gain by it; as if procuring the friendship of an honest man, and making a friend of a scholar, was not the most valuable reward, and most solid fruit that could be expected from our labours.

It was on account of this disinterestedness of *Socrates*, that *Antipho*, a certain sophister, who had a mind to decry that morality which he was unwilling to practice, told him one day, that he was in the right to take nothing from those whom he instructed, since he thereby shew'd that he was indeed an honest man: For, says the sophister, if you were about disposing of your house, your cloaths, or any of your goods, very far from giving them for nothing, you would endeavour to sell them at their full value, and not in the least under price; but as you your self are satisfy'd that you know nothing, and consequently are incapable to instruct others, you make a conscience of being paid for what you are not able to teach; which is an instance of your honesty rather than disinterestedness.

But

But *Socrates* easily confounded him by shewing that there are several things that may be made use of after an honest or dishonest manner; and that there is a wide difference between presenting a friend with some fruit out of our garden, and selling it to him. But however, we must not imagine that *Socrates* kept a school like the rest of the philosophers, who had a certain place where their disciples met together and were instructed at stated hours; for his way of philosophizing was in common conversation with those that happen'd to be with him at any time or place whatsoever.

One of the chief articles whereof *Melitus* accused *Socrates*, was, that instead of allowing those to be gods that were acknowledged such at *Athens*, he brought in new deities amongst them; but there never was a more false and groundless accusation; for the rule which *Socrates* had both prescribed to himself in this particular, and given those who ask'd his opinion, was to conform themselves to the oracle of *Apollo* at *Delphos*, which, being consulted about the manner in which the gods ought to be worshipped, answer'd that every one should worship them according to the customs and ceremonies made use of in their own country. And this *Socrates* perform'd, making offerings and sacrifices to the gods out of the little which he possess'd, and tho' what he offer'd was inconsiderable,

considerable, yet he thought that he thereby merited as much as those that presented the richest gifts; because in this he did according to his ability, and could not believe that the gods had more regard to the greatest than to the least offerings: On the contrary, he was of opinion, that nothing was more acceptable to the gods than the sacrifices of good men.

Nothing is more simple, and at the same time more pious, than the prayer which he made use of, desiring nothing particular in it, but beseeching the gods to grant what they thought necessary and convenient for him; for, said he, to ask them for riches or honours, is much the same as if we were to desire them to let us fight a battle, or play at dice, without knowing what may be the success.

He was so far from persuading those that conversed with him against worshipping the gods, that on the contrary, he made it his business to reclaim those who were irreligious. To this purpose, *Xenophon* tells us what method he made use of to inspire with religious sentiments a man call'd *Aristodemus*, who own'd, that he paid no manner of worship to the gods, and made a jest of those who did sacrifice to them: When we read in *Xenophon* all that *Socrates* upon this occasion says of the providence of the gods, it is surprizing, that a philosopher, who always lived

live
such
lates
H
con
he v
whi
cing
ther
who
man
cloa
soph
told
that
cont
is n
habi
both
besic
crate
mist
to be
fures
pear
is my
pecul
so th
their
It
tue,
admi

lived in the midst of paganism, should have such sound and proper notions of what relates to the divine Being.

He was poor, but so satisfied with his condition, that tho' it was his own fault that he was not rich by accepting the presents which his friends and scholars were for forcing him to receive; yet he always sent them back, to the great regret of his wife, who did not relish such philosophy. His manner of living, in respect to food and cloaths, was so very severe, that *Antipho* the sophister, of whom we have before spoken, told him sometimes, by way of reproach, that there was no slave so wretched as to be contented with it: For, said he, your food is not only the worst that can be, and your habit very mean, but you have but one robe both for summer and winter, and nothing besides it, and withal go barefoot. But *Socrates* gave him to understand that he was mistaken, if he fancied that happiness was to be found no where but in riches and pleasures; and that for his part, poor as he appear'd to him, he was happier than he. *It is my opinion* said *Socrates*, *that as it is the peculiar privilege of the gods to want nothing, so the less we need, the nearer we approach to their nature.*

It was impossible but that so sincere a virtue, as *Socrates* was possess'd of, must cause admiration, especially in such a city as *Athens*, where

where an instance of this nature must needs appear very extraordinary; for even those who have not the power to be virtuous themselves, cannot avoid doing justice to those that have it: The virtue therefore of *Socrates* soon procured him the general esteem of his fellow citizens, and brought him abundance of disciples, both old and young, who preferred the pleasure of hearing and conversing with him to the most diverting entertainments; and he was the more acceptable, because with the greatest austerity, in regard to himself, was join'd the greatest sweetness and civility in respect of others. The first thing that he endeavour'd to inspire his young auditors with, was piety and reverence to the gods; afterwards he inclined them as much as he could to temperance, and an aversion to sensual delights, shewing them how they deprived a man of the most valuable thing he was master of, namely, his liberty. His method of treating moral philosophy was so much the more engaging, by being perform'd only by way of conversation, and without any set design; for without proposing any particular point to discuss, he took the first which offer'd: He at first ask'd a question as a man that seeks to be inform'd; and afterwards making use of what was granted in those questions, he led people to the proposition that was contradictory to what they stated in the beginning of the dispute. So-

crates,

Socrates spent part of the day in such sort of conferences about morality, to which every body was welcome, and from which, according to *Xenophon*, no body ever went away without becoming a better man.

Altho' *Socrates* has left nothing in writing; yet it is easy to judge of the substance of his morality, and his method of handling it, by what we find in *Plato* and *Xenophon*. The agreement, as to the manner of disputing, which is observable in whatever is related by these two disciples of *Socrates*, is a certain demonstration of the method which he follow'd: But the same cannot be said for the substance of his discourses, especially in regard to *Plato*, who sometimes fathers things upon him, as *Socrates* told him one day, after having read his dialogue call'd *Lyfis*; but there is reason to believe that *Xenophon* was the most faithful of the two; for what he reports of some part of a conversation, and dispute between *Socrates* and another party, he declares that he relates it as an historian, who delivers what he has heard.

It is not easy to comprehend how a man, who exhorted every body to honour the gods, and who preach'd, if we may so express it, to young people to avoid vice, should be condemn'd to be put to death for impiety to the gods that were acknowledg'd at *Athens*, and for being a corrupter of youth: But then this crying piece of injustice was not committed

mitted but in a time of confusion, and under the tumultuous government of the thirty tyrants; and the occasion of it was this;

Critias, the most powerful of these thirty tyrants, had been the disciple of *Socrates* together with *Alcibiades*; but being both tired with a philosophy, the maxims whereof did not suit with their ambition and intemperance, they at length forsook him. *Critias*, for his part, from being the scholar of *Socrates*, became his greatest enemy, because he continually reproach'd him with a criminal passion; and other particulars, in which he opposed him; so that when *Critias* became one of the thirty tyrants, he had nothing so much at heart as the destruction of *Socrates*, who, besides abhorring their tyranny, spoke very freely against them. For seeing them daily put to death several of the citizens, and those of the principal men, he could not forbear saying in conversation, that if a person that was entrusted to keep cows, brought them daily home leaner and less in number, it was strange if he himself would not acknowledge that he was a bad cow-keeper. *Critias* and *Charicles*, two of the chief of the tyrants, who easily perceived that the comparison would be apply'd to them, immediately made a law that forbade teaching the art of discoursing in *Athens*; and tho' *Socrates* had never profess'd that art, yet it was very visible that he was the person aim'd at, and that

that by that means they intended to deprive him of the liberty of conferring, as he used to do, upon points of morality with those who converse with him.

Socrates went himself to the contrivers of the law, to desire them to explain it; but they being perplex'd by the subtlety of his questions, told him plainly, that they prohibited him from holding conversation with the youth of the city; and he thereupon asking them how far that age extended, they declared, that they understood by youth all that were under thirty years of age. *But*, says *Socrates*, *may I not answer if any one by chance asks me, where is Charicles or Critias?* *Yes*, says *Charicles*; *but*, continued *Critias*, *you are more particularly barr'd from a company of tradesmen, who are tired out with your harangues.* *But*, reply'd *Socrates*, *shall I not answer those who come to ask me what is piety and justice?* *Yes*, answer'd *Charicles*, *and the cow-keepers too will take care that you your self do not lessen the number of cows.* There needed no more to let *Socrates* see what he might expect from those two tyrants, and that his comparison of the cows had exasperated them to the greatest degree imaginable.

But because it would have brought too great an odium upon them to attack *Socrates* and bring him to judgment, considering his great reputation for virtue, they thought it best to begin with discrediting him in publick;

publick; and this is what they endeavour'd to do by the comedy of *Aristophanes*, which is called *the clouds*, in which *Socrates* is represented as one that teacheth the art of making things appear just that are unjust.

The comedy having so far succeeded as to make *Socrates* appear ridiculous, *Melitus* came and made an information against him for capital crimes, in which he accused him, 1. Of not acknowledging the gods that were worshipped at *Athens*, and introducing others. 2. Of corrupting the youth, by teaching them not to reverence their parents nor the magistrates; the accuser demanded that for these two crimes he should be condemn'd to be put to death.

Notwithstanding all the resentments of the thirty tyrants, and especially of *Critias* and *Charicles* against *Socrates*, it is very certain that they would have found it a difficult matter to condemn him if he had been ever so little assistant to himself: But there were several circumstances that contributed still more to exasperate the tyrants and farther his condemnation; for he bore this accusation with such intrepidity and greatness of mind, that he refused even to pay any fine, thinking it a sort of acknowledgment of guilt; and what is more, he spoke to his judges with the greatest resolution, when they call'd upon him to declare what punishment he himself was of opinion that he ought to be
condem n'd

condemn'd to, telling them boldly, that he thought that for the remaining part of his life he deserved to be maintained at the public expence. A very eloquent philosopher, whose name was *Lysias*, had compos'd a defence for him to speak before the judges; which *Socrates* having heard, reported and allow'd it to be very good; but return'd it to him again saying, *that it was not proper for him*. But why, reply'd *Lysias*, is it not proper, since you allow it to be good? *Ah! my Friend*, answer'd *Socrates*, *May not cloaths and shoes be very good, and yet not fit for me?* That is, though the defence was very fine and in strong terms, it had such a turn as was not suitable to the integrity and candour of *Socrates*. *Socrates* being condemn'd to death was carried to prison, where they put an end to his life by obliging him to take hemlock, which at that time was the way of executing those who were condemn'd to die amongst the *Athenians*.

Diogenes Laertius supposeth *Socrates* to have been twice married; but we have an account only of his wife *Xantippe*, who brought him one son named *Tamprocles*, and who made her self famous for her ill humour, and exercising the patience of *Socrates*; he said that he married her, because he was perswaded that if he could but bring himself to bear her ill temper, then nothing else would be intolerable to him.

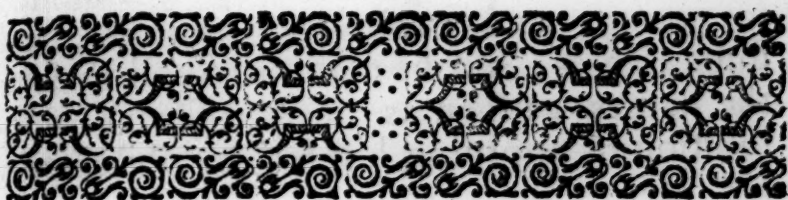
144 S O C R A T E S.

Socrates pretended to have a genius that directed him by secret inspirations on certain occasions; this is mention'd by *Plato*, *Xenophon*, and other authors ; and *Plutarch*, *Apuleus*, and *Maximus* of *Tyre*, have each of them professedly wrote a book upon this genius or dæmon. *Socrates* died the first year of the 95th olympiad, being 68 years old.



P L A T O.

P
vine
then
piac
fath
Solo
nia.
afte
and
had
was
wa
V
of l
on
me



P L A T O.

PLATO, the sublimity of whose doctrine caused him to be surnamed *the divine*, was of one of the greatest families of *Athens*, where he was born in the 88th olympiad: He was descended from *Codrus* by his father, whose name was *Ariton*, and from *Solon* by his mother, who was called *Pareto-
nia*. Plato was at first named *Aristocles*; but afterwards, because he was tall of stature and somewhat fat, but especially because he had a large forehead and broad shoulders, he was surnamed *Plato*, † which surname he always retain'd.

Whilst he was yet in the cradle, a swarm of bees are reported to have shed their honey on his lips; which was look'd upon as an omen of that surprising eloquence by which

† From πλατός, which in Greek signifieth broad.

he distinguish'd himself above all the rest of the *Greeks*. In his youth he apply'd himself to poetry, and wrote two tragedies, and some elegies; but he committed all these to the flames as soon as he had form'd a resolution of applying himself to philosophy. He was twenty years old when his father carried him to *Socrates* for his instruction; and on the preceding night *Socrates* had a dream, in which he thought he had in his bosom a young swan, which, as soon as his feathers were grown, expanded his wings, and taking flight, soar'd very high in the air, singing with an unspeakable melody. *Socrates* made no doubt but that his dream related to *Plato*, to whom he apply'd it, and that it was a presage of the great reputation to which his pupil should afterwards attain. He continued faithfully attach'd to *Socrates* as long as he liv'd; but after his death he adhered to *Cratylus*, who follow'd the opinions of *Heraclitus*, and to *Hermogenes*, who follow'd those of *Parmenides*. When he was twenty eight years old, he went to *Megara*, to study under *Euclid*, with the other disciples of *Socrates*; from thence going to *Cyrene*, he study'd mathematicks under *Theodorus*. He afterwards went into *Italy*, to hear the three famous *Pythagoreans* of that time, who were *Philolaus*, *Archytas* of *Tarentum* and *Eurytus*. Not being satisfied with all that he could learn from these great masters,

sters, he went afterwards into *Egypt*, to be instructed under the professors and priests of that country; and he had an intention of going even to *India* to consult the *Magi*, if the wars that were then in *Asia* had not hinder'd him.

Returning again to *Athens* after these travels, he settled his abode in a quarter near the city call'd *Academia*, an unhealthy place, which he made choice of, on purpose, as a remedy against his being too corpulent and healthy. The remedy had, indeed, its effect, for he immediately had a quartan ague, which continued upon him a year and half; but by means of his sobriety and diet, he overcame it, and his health was afterwards better, and less uncertain.

He was thrice engaged in the army; first at *Tanagra*, secondly at *Corinth*, and lastly at *Delos*; and in this expedition his party obtain'd the victory. He was also three times in *Sicily*; first out of curiosity, and partly to be himself a witness of the burning of mount *Ætna*. He was forty years old when he went to the court of the elder *Dionysius* the tyrant, who had express'd a desire to see him; but the liberty with which he spoke to him on the subject of tyranny, almost cost him his life, which he had lost if *Dion* and *Aristomenes* had not interceded for him. However, the tyrant deliver'd him to *Polides* the ambassador, who resided with him

from the *Lacedæmonians*, whom he order'd to sell him for a slave. This ambassador carry'd him to *Ægina*, the people whereof had made a law that forbad, under pain of death, any *Athenian* to come into their island; under which pretence it was, that a certain person, named *Charmander*, accused him of having committed a crime which deserved death; but some alledging that the law was made against men, and not against philosophers, they were satisfied with this explanation, and thought it sufficient to sell him: *Anecerus* of *Cyrene*, happening, very fortunately, for him, to be in the country at that time, bought him for twenty mina's, and sent him back to his friends at *Athens*. As for *Polides* the *Lacedæmonian*, who was the first that sold him, he was defeated by *Cambrias*, and perished afterwards in the waves, as a punishment for what the philosopher *Plato* had suffer'd by his means; which, 'tis said, he was warn'd of by a certain *Dæmon*. The elder *Dionysius*, hearing that he had returned to *Athens*, was apprehensive that he would be reveng'd on him by exclaiming against him; and he even wrote to him to ask his pardon in some measure: *Plato* answer'd, that he might be easy in that particular, since he was too much employ'd in philosophy to have time to think of him. And when some of his enemies reproach'd him with being deserted by the tyrant; *Dionysius*,

us, said he, *did not desert Plato, but Plato Dionysius.*

He went a second time into *Sicily*, in the reign of *Dionysius* the younger, hoping to prevail with him to restore his fellow citizens to their liberty, or at least to induce him to govern his subjects with lenity; but when he had stay'd there four months, finding the tyrant was so far from growing better by what he said to him, that he had banish'd *Dion*, and continued to exercise his tyranny in the same manner as his father had done, he returned to *Athens* notwithstanding all the persuasions of *Dionysius*, who had a very great value for him, and did his utmost to detain him. He went thither a third time to intercede for *Dion*, that he might have leave to return, and to induce the tyrant to divest himself of the sovereignty; which *Dionysius* not performing, tho' he had promis'd it, he reproached him with breaking his word, and exasperated him so much, that he was in danger of his life, and perhaps had lost it, but that *Archytas* of *Tarentum* sent an ambassador on purpose to demand him, and also a vessel to carry him back. But *Dionysius*, at his request, not only permitted him to withdraw from thence, but also stored the vessel with all sorts of provisions that were necessary for the voyage. Accordingly *Plato* went back to *Athens* with a design never to leave it again; and was

received there with extraordinary tokens of respect; they even urging him to be concern'd in the government, which he refused, as thinking there was no good to be done amidst such a depravity of manners as then prevail'd; but nothing is a greater instance of the great esteem he was in throughout *Greece*, than what happen'd at the olympick games; for he was received there as a god come down from heaven, by all the people of the several *Grecian* States, whom the magnificence of those games, which they were very fond of, had brought from all parts, insomuch that they left the chariot races, and the combats of the wrestlers, for the pleasure of seeing a man, of whom they had heard so many wonders related.

He lived always in a state of celibacy, and kept himself within the rules of continence and the strictest sobriety. He was so reserved from his very youth, that he was never seen to laugh immoderately, and such a master of his passions, that he was never known to be angry; on which account it is reported, that a certain young man, who had been educated with him, and afterwards return'd home to his parents, was so surpris'd one day at seeing his father in a passion, that he could not forbear saying, that he had never seen the like at *Plato's*; who once indeed, and then only was a little exasperated against one of his slaves, for a very great fault,

fault, and therefore he had him corrected by another person, saying, that as he was somewhat in a passion, he was not in a fit condition to correct him himself; and tho' he was naturally of a melancholy temper, and very much inclin'd to meditation, as *Aristotle* takes notice, he had nevertheless a sort of pleasantry and agreeableness; and took delight in a harmless way of jesting; often advising *Xenocrates* and *Dion*, whom he thought somewhat too severe, to sacrifice to the *Graces*, that they might attain to a more agreeable and sweet disposition.

He had several disciples, the most remarkable of whom were *Speucippus*, son to his sister *Potona* by *Eurymedon*, *Xenocrates* of *Chalcedon*, and the famous *Aristotle*; some alledge that *Theophrastus* was also one of his auditors, and that *Demosthenes* always consider'd him as his master. This last indeed happened to take sanctuary in a certain place in order to escape from *Antipater*, and when *Archias*, who was sent to take him, promis'd him his life to induce him to come out thence; *God forbid*, says he, after hearing *Plato* and *Xenocrates* discourse upon the immortality of the soul, that I should prefer a shameful life to an honourable death. There are some women also reckon'd amongst his disciples; the one was *Læthænia* of *Mantineæ*, and the other *Axiothea* of *Pblyasia*, who both wore mens apparel, as most suitable to philosophy, which

which they profess'd. *Plato* had such an esteem for geometry, and thought it so essential to philosophy, that he caused this inscription to be set over the entry of his academy. *Let none enter here, that are not skill'd in geometry.*

All the works of *Plato*, excepting his epistles, of which only twelve remain, are written by way of dialogue, and may be divided into three sorts; in the first he confutes the sophists, in the next he aims at the instruction of youth, and the last sort concerns those who are of a more advanced age. Another distinction may also be made in these dialogues; for whatever he says in his letters, his books of laws, and in his *Epinomis*, he delivers it as his own real sentiments; but whatever is in the rest of his dialogues under borrow'd names, such as *Socrates*, &c. he delivers only as a probability, not warranting the truth thereof. And tho' what he makes *Socrates* speak in his dialogues is entirely in the way and method which that philosopher made use of in disputing, yet we must not imagine that they are always his real sentiments that are put in his mouth; for *Socrates* having read the dialogue of friendship which *Plato* wrote in his master's life time, he could not help charging him with falsehood, saying, *Good gods! this young man makes me speak what never enter'd into my thoughts.*

Plato's

Plato's stile, according to the observation of his scholar *Aristotle*, was a mean betwixt the sublimity of poetry and the simplicity of prose: *Cicero* thought it so noble, that he does not scruple to say, that if *Jupiter* was to speak the language of men, he would speak just like *Plato*; and *Panætius* used to call him the *Homer* of the philosophers, which comes pretty near the judgment which *Quintilian* since passed upon it, who, speaking of his eloquence calls it divine and homerical.

He composed a system, containing the opinions of three philosophers: In physicks, and such things as might be comprehended by the senses, he observed the notions of *Heraclitus*; in metaphysicks, and matters above our understanding, he followed *Pythagoras*; and as to what relates to politics and morality, he preferred *Socrates* to them all, and adhered entirely to his doctrine.

Plato, as *Plutarch* relates in his first book of the opinions of philosophers, chap. 3. admitted three principles, viz. God, Matter, and Idea; God as the first universal Intelligence; Matter as the first subject of generation and corruption, and Idea as an incorporeal substance, residing in the understanding of God. He indeed acknowledged the world to be the work of God as creator; but by the word creation, he did not mean
a creation

a creation, properly so speaking, for he imagined that God only form'd and built the world (if we may so speak) out of matter pre-existing, and which was from all eternity; so that according to him, God, who created the world by reducing the Chaos into order, and giving a form to senseless matter, was nothing more in respect to the world, than what an architect or masons are to senseless stones, with which they build an house, by hewing them, and placing them in a certain order.

Plato has always been thought to have had some knowledge of the true God, whether it was by the light of his own understanding, or by what he gathered from the books of the *Hebrews*; but it must be acknowledged, at the same time, that he was of the number of those philosophers of whom St. Paul says, that though they knew God, yet glorified him not as God, but were carried away by the vanity of their minds. In effect, he holds, in his *Epinomis*, that there are three sorts of gods, viz. superior, inferior, and a middle kind of deities: That the first inhabited heaven, and are so much above man, both by the excellence of their nature, and the place where they dwell, that men can have no intercourse with them but by the mediation of the last, who inhabit the air, and are called dæmons, being, as it were, the ministers

ministers of the superior Gods in respect to men: That these convey to men the commands of the Gods, and so the offerings and vows of men to them; that they govern the world, every one in his appointed place; presiding over oracles and divinations, and are the authors of all the miracles which are wrought, and the prodigies which happen in the world. It is very probable, that *Plato* form'd his notion of this second sort of Gods, from what is said of Angels in scripture, with which he was not unacquainted. He also admits another sort of gods, but inferior to the second; these he places only in the rivers, stiling them *Demi-gods*, and gives them the power of sending dreams, and of working miracles, like the gods of the middle kind. He even asserts, that all the elements, and every part of the universe is filled with these *Demi-gods*, who, according to him, sometimes appear to us, and afterwards vanish from our sight; this probably is the foundation of the sylphs, salamanders, water-nymphs, and gnomes of the cabalists.

Plato taught also the metempsychosis, or transmigration of souls, which he borrowed from *Pythagoras*, and afterwards altered to his own scheme, as may be seen in those dialogues of his that are intitled *Phædra*, *Phædo*, *Timæus*, and others. Although *Plato* has

has written a very fine dialogue upon the immortality of the soul, he nevertheless fell into great errors in treating of that subject, both in respect to the substance of the soul, which he thought consisted of two parts, the one spiritual and the other corporeal; and also concerning its original; imagining that souls were pre-existent to bodies, and that being brought from heaven, in order to animate different bodies one after another, they returned again to heaven after they were purified; from whence, at the expiration of a certain term of years, they were again appointed to animate bodies as before; so that the souls did nothing but run a continual round of defilements and purifications, and go backwards and forwards from heaven to earth. As he was of opinion that the souls did not entirely forget what had happen'd to them in the different bodies which they had animated, he said, that the knowledge which they acquir'd was not so much new notions, as the remembrance of what they had formerly known; and upon this imaginary remembrance of things, he founded his opinion of the pre-existence of souls.

But not to enlarge any further upon the opinions of *Plato*, which he has transmitted to us after a very perplex'd manner, it may suffice to observe, that his doctrine in many points seem'd so new and sublime, that it

procured

procured
divine
as a
the f
olym
and c

procured him, in his life time, the title of *divine*, and made him look'd upon almost as a god after his death; which happened the first year of the one hundred and eighth olympiad, in the eighty first year of his age, and on the same day on which he was born.



A N T I-



A N T I S T H E N E S.

THE disciples of *Socrates*, after the death of their master, divided themselves into three different sects, which were called *Cynicks*, *Academicks*, and *Cyrenaicks*.

Antisthenes was chief of the *Cynicks*; for which name being given those philosophers there are divers reasons assign'd; some say that it was because they lived like dogs, (which is the signification of the word in *Greek*) others because the place where he taught, was not far from one of the gates of *Athens*, which was call'd *Cyrosarges*.

Antisthenes was the son of an *Athenian*, of the same name, by a slave: When he was reproach'd with being the son of a *Phrygian*, No matter, says he, was not *Cybele*, the mother of the gods, of the same country?

He was at first scholar to *Gorgias* the orator; afterwards he taught privately for some time; and as he had a very eloquent way of speaking, people came from several

ral
tatio
and
delig
his
his
and
ture:
fo th
have
one

A
after
to th
beco
fual
roug
Don
patie

H
garm
since
good
to en
in ha

H
dling
less a

H
philo
were

ANTISTHENES. 159

ral parts to hear him: But the great reputation of *Socrates* having induced him to go and hear his lectures, he return'd so much delighted with him, that he carried him all his scholars, intreating them all to become his companions in the school of *Socrates*, and resolving to take no more for the future: His abode was near the *Piræan* gate, so that he went every day forty stadia to have the pleasure of seeing *Socrates*, and being one of his auditors.

Antisthenes was an austere man; he lived after a very rigid manner; and his prayer to the gods was, to suffer him rather to become a fool, than to grow fond of sensual delights. — He treated his scholars very roughly, and being ask'd the reason of it, *Don't physicians, said he, do the same with their patients?*

He was the first who wore a large double garment, and carried a wallet and a staff; since which, the *Cynicks* have used no other goods, and have desired no greater riches to enable them to rival even *Jupiter* himself in happiness.

He let his beard grow without ever meddling with it; and was always very careless as to cloaths.

He apply'd himself to nothing but moral philosophy, and said that all the other sciences were useless.

He

He imagined the chief good to consist in following virtue and contemning vanity.

All the *Cynick* philosophers lived very austere, seldom eating any thing but fruit and pulse, and drinking nothing but water, and lying indifferently upon the ground or elsewhere ; it being their usual saying, that the property of the gods was to want nothing; and that those whose wants were least, approach'd nearest to the divine state. They valued themselves for their contempt of riches, nobility, and all the other gifts of nature or fortune : Besides this, they were men void of modesty, who were ashamed of nothing, not even of the most infamous actions; having no respect to persons, nor regard to decency.

Antisthenes had a very subtil wit, and was so entertaining in conversation, that he managed his company at pleasure.

He signalized his courage at the battle of *Tanagra*, where he made himself very remarkable ; at which *Socrates* greatly rejoiced: And some time after, a certain person telling him by way of reproach, that the mother of *Antisthenes* was a *Phrygian*: *What*, answer'd he, *do you think that so great a man could be produced by the marriage of one Athenian with another?* But however, *Socrates* could not forbear upbraiding him with his pride, as appears by what follows.

Socrates

ANTISTHENE S. 161

Socrates observing one day that he had turn'd up his robe, to expose to every body's view a part that was torn : O *Antisthenes* ! cry'd he, *I perceive your vanity through the holes of your garment.*

When *Antisthenes* heard that the *Athenians* valued themselves for being originally of the country which they inhabited, he said to them by way of jest ; That's a benefit which you enjoy in common with snails and tortoises, for they always live in the places where they were bred.

He said that the most useful science was to unlearn that which is evil.

A certain man coming to him to offer him his son for a disciple, and saying to him : *What will my son have present occasion for ?* *Antisthenes* reply'd, *a new book, a new pen, and new tablets* ; thereby giving him to understand, that his son's mind should be like fresh wax that has as yet receiv'd no impression.

Being ask'd what was the most desirable thing in the world ; *It is*, reply'd he, *to die happily.*

He was very much enraged against those sort of envious persons, who are continually tormented by their own ill temper, as iron is by the rust which it breeds ; and he was of opinion, that if it was put to our choice, it was better to become a crow, than an envious

envious person ; because crows prey'd only upon the dead, but the envious on the living.

Being told, that war carried off a great many unhappy people : *That's true*, reply'd *Antisthenes*, *but it makes many more than it carries off.*

Being desired to give some idea of the divine nature, he answer'd, *That there was no being which resembled it, and consequently that it was foolish to endeavour to form a notion of it by any representation subject to the senses.*

He was for having every man to respect his enemies, as being those who soonest perceive and publish our faults ; and in that particular are of more use to us than our friends, because they afford us an opportunity of amending.

He said, that we ought much more to esteem an honest man that is our friend, than any relation ; because the ties of nature are stronger than those of blood.

That it was much better to engage with a small number of wise men against a multitude of fools, than to be join'd with a great number of fools, against a few wise men.

Upon hearing that he was commended by certain wicked persons : *Good gods!* says he, *what evil have I done ?*

He was of opinion that the *wise* were not obliged to live according to the laws, but according to the rules of virtue.

That

That nothing ought to seem new or grievous to a wise man, because he should foresee at a great distance what might happen, and be prepared against all events.

He said, that nobility and wisdom were the same thing, and consequently that no body was noble who was not wise.

That prudence was a very strong wall, that could neither be broken, nor taken by surprise.

That the most secure way of making ourselves immortal, was to live a good life; and that to live contentedly in the world, we needed nothing but *Socrates's* forces.

A certain man having thought fit to ask him what sort of woman he should choose? *If you take one that is ugly,* said he to him, *she will soon be disagreeable to you; if one that is handsome, she will become common.*

One day perceiving an adulterer that was making his escape, Wretch, cry'd *Antisthenes*, how many evils might you have avoided by expending an obulus?

He exhorted his disciples to provide themselves with such things as a shipwrack could never deprive them of.

A certain person being his enemy, he wish'd him all manner of blessings except wisdom.

When any one spake to him of a voluptuous life; *Good gods!* said he, *it is fit for none but the children of our enemies.*

Whenever

164 ANTISTHENES.

Whenever he saw a married woman well dress'd, he immediately went to her house, and desired her husband to shew him his arms and his horse; if he found them in good order, he allow'd the woman to do whatever she had a mind, because she had an husband in a condition to defend her; but if he found him ill provided of such things, he advised the wife to take off all those ornaments, for fear of becoming a prey to the first who was inclined to offer violence to her.

He having one day advised the *Athenians* to yoke horses and asses to the plow, without making any distinction; That would not be convenient, said a certain person to him, for asses are not fit to plow with: No matter, answer'd *Antisthenes*, when you elect magistrates, do you consider whether they are fit to govern or no? it is sufficient that you choose them.

Being told that *Plato* spoke ill of him: *It is common to me with kings*, answer'd he, *to receive injuries from those, on whom favours have been conferr'd.*

He said, it was very ridiculous that so much pains should be taken to clear the wheat from tares, and the army from useless soldiers, whilst no care was taken to banish envious persons out of the commonwealth.

When he was reproached for holding intercourse with people that led wicked lives: *What matters it*, answer'd he, *for physicians daily visit the sick, and yet do not catch the fever.*

Antisthenes

ANTISTHENES. 165

Antisthenes was very patient ; and he exhorted his disciples to suffer, with unconcern, all the reproaches that were offered them.

He greatly blamed *Plato*, whom he accused of admiring pageantry and grandeur, and never spared *chiding* him upon that account.

Being ask'd what gain he had made by his philosophy ? *It is*, answer'd he, *to be able to entertain my self by my self, and to do that willingly which others perform only by constraint.*

Antisthenes was always very grateful to his master *Socrates* ; and he even seems to be the person who revenged his death ; for several persons having come on purpose from the farthest part of the *Euxine* sea to be his auditors, *Antisthenes* carry'd them to *Anytus* ; Here, says he to them, this man is abundantly wiser than *Socrates*, for he was his accuser : Which saying made such an impression upon all that were present, that they immediately drove *Anytus* out of the city, and seized *Melitus* the other accuser, and put him to death.

Antisthenes was taken ill of a consumption, and the desire of life seems to have made him prefer a languishing condition before a speedy death ; for his disciple *Diogenes*, coming one day into his lodging with a dagger under his robe, and *Antisthenes* saying to him, Alas, who will deliver me from the pains which I undergo ? This shall, answer'd *Diogenes*, and immediately pull'd out the dagger :

H

166 ANTISTHENES.

dagger: I seek to get rid of my pains, reply'd *Antisthenes*, but not of my life.

There is reason to believe *Antisthenes* boasted that *Hercules* was the founder of the *Cynicks*; for the poet *Ausonius*, in one of his epigrams, introduceth him speaking thus—

*Inventor primus Cynices ego, quæ ratio isthac,
Alcides multo dicitur esse prior?
Alcida quondam fueram doctore secundus;
Nunc ego sum Cynices primus, & ille Deus.*



ARISTIPPUS.



A
tes
and
fati
tha
led
wer
the
the
ing
afte
som
trif
flat
to c
the
he
affr
tha
fav



A R I S T I P P U S.

ARISTIPPUS was originally of *Cyrene* in *Lybia*; but the great reputation of *Socrates* made him quit his own country, to come and live at *Athens*, that he might have the satisfaction of hearing him. He was one of that philosopher's chief disciples, though he led a life very contrary to the precepts that were taught in that excellent school, and is the author of the sect call'd *Cyrenaicks*, because their master was of the city *Cyrene*.

Aristippus had a very bright understanding, and a sprightly turn of wit; he spoke after a pleasing manner, and had always something diverting to say upon the most trifling subject: His whole business was to flatter kings and great men; he was ready to do whatever they desired, and by making them laugh, he obtain'd of them whatever he pleased: He turn'd into ridicule all the affronts and abuses that they offer'd him, so that it was impossible to put him out of their favour, even tho' they themselves desired it

He was so artful and insinuating, that he without difficulty succeeded in whatever he undertook; and preserved the same temper in all sorts of circumstances, without being uneasy at the situation of his affairs: Upon which account *Plato* would sometimes say to him, *O! Aristippus, you only of all men have the art of appearing as satisfied in an old tatter'd habit as in a magnificent purple garment.*

Horace, speaking of this philosopher, says, he knew how to act all sorts of parts; and that he was contented with the little which he had, at the same time that he was endeavouring to get more.

All these qualifications had made him very acceptable to *Dionysius* the tyrant, inso-much that he had a greater share of his favour than all his other courtiers together. *Aristippus* often went to *Syracuse* to make merry with him, and as soon as he began to grow drunk, he went to other great persons; which gave occasion to *Diogenes* the *Cynick*, who was his cotemporary, to call him nothing but a royal dog, because he pass'd all his time in the courts of princes.

Dionysius one day spit in his face, which put some of the company under concern; but *Aristippus* only laugh'd at it, saying, *There is mighty reason to complain indeed! don't fishermen suffer themselves to be wet to the skin, for the sake of catching a trifling fish? and shall not I bear a little spittle to be thrown in my face for the sake of catching a whale?* Ano-

Another time *Dionysius* being angry with him, when they sat down to table, would have *Aristippus* sit in the lowest place; at which he, not at all displeased, said to him, *You design, I find, to honour this place.*

Aristippus was the first of the disciples of *Socrates* who began to exact a certain reward from those whom he taught; and in order to authorise this custom, he himself sent one day twenty *mina's* to *Socrates*; but he would not receive them, and was all the time he lived much dissatisfied with the conduct of his disciple in this particular; tho' it does not appear that *Aristippus* was under any concern; for when he was reproached on account of it, and upbraided with the generosity of his master, who never took any thing; Ah, replied he, the matter is very different, for all the considerable people of *Athens* took a pride in supplying *Socrates* with whatever he had occasion for, insomuch that he was obliged to return the greatest part of what they sent; but for my part I have hardly a paltry slave that cares for me.

A certain man bringing him his son to instruct, and desiring him to be very careful of him: *Aristippus* demanded fifty drachms of Him: How! fifty drachms, answer'd the father of the child, why there needs no more to purchase a slave. Well, go and buy one, answer'd *Aristippus*, and then you will have two. Not that this proceeded from his being co-

vetous; on the contrary he only desired money for his expences, and to shew others what use ought to be made of it.

On a certain time, as he was crossing the sea, some body gave him notice, that the vessel he was in belong'd to pirates; whereupon *Aristippus* pull'd all the money out of his pocket, and pretending to count it, let it purposely fall into the water; and immediately giving a great sigh as if the bag had slip'd out of his hands, he said, in a low voice, *It is better for Aristippus to lose his money, than to perish because of it.*

Another time, perceiving that his slave, who was following him, could not keep pace with him by reason of the money with which he was loaden, *Throw away*, said he to him, *whatever is too much for you, and keep only what you can carry.*

Horace speaking of those who place all their gain in riches, gives *Aristippus* as an instance of the contrary.

Aristippus loved to live well, and was never sparing in what he had a mind to. One day having given fifty drachms for a partridge, some body could not help blaming his extravagance; *If this partridge*, said he, *cost but an obolus, would not you have bought it?* Doubtless answer'd the other. *And for my part*, reply'd *Aristippus*, *I value less fifty drachms, than you do an obolus.*

Another

Another time having paid a great rate for some dainties, a certain person, who happen'd to be there, was going to reprimand him for it: *Would you not have given three oboli for all this*, said *Aristippus*? Yes, answer'd he; *Well then*, reply'd *Aristippus*, *I am not so much given to gluttony. as you to covetousness.*

Being reproached with living in too sumptuous a manner, he said, *If good living was criminal, such great entertainments would not always be prepared on the festivals of the gods.*

Even *Plato*, who was thought to be somewhat magnificent himself, could not forbear observing to him on a certain time, that he lived too delicately: Whereupon *Aristippus* said to him, *Do you think Dionysius a good man?* Yes, answer'd *Plato*: *Well then*, reply'd *Aristippus*, *he lives still more delicately than I.* So that a man may be good notwithstanding his living sumptuously.

It happen'd one day, that as *Diogenes* was washing of herbs according to custom, he saw *Aristippus* pass by; *If you could be contented with herbs as I am*, said he to him, *you would not give your self the trouble to make your court to kings.* And for your part, said *Aristippus*, *if you understood how to make court to kings, you'd soon cease to love herbs.*

Dionysius the tyrant, causing three lewd women to be brought to *Aristippus*, and giving him leave to choose her whom he liked best, he took them all three. 'Tis not safe to choose

said he, *for you know what mischiefs attended the choice of Paris, and two can do us more harm, than one can ever make us amends for*: So he led them as far as the porch of his house, and then sent them back immediately.

Another time, *Dionysius* said to him, *What is the reason that we always see philosophers at the houses of noblemen, and yet never see the nobility at the houses of philosophers?* It is, answer'd *Aristippus*, *because philosophers know what they have occasion for, but noblemen are ignorant of it.*

A certain person asking him the same question another time; he said, *We often see physicians at the houses of sick people; but however there's no body who had not rather have the care of a sick person, than be sick himself.*

Aristippus said, *that it was a very excellent thing to moderate our passions, but not entirely to root them out*: That it was no crime to enjoy the pleasures of life, provided we did not become slaves to them: From hence it was, that being rallied for conversing with *Lais* the harlot, he said, *It's true, I do enjoy Lais, but she does not enjoy me.*

Being one day in her chamber, a scholar of his, who came with him, was ashamed of it; and *Aristippus* perceiving him blush; *Child*, said he, *It is not for coming in hither that we should blush, but for not being able to get out again.*

Polyxenes

Polyxenes the philosopher coming to see him, observed, as he enter'd the house, a very magnificent entertainment, and ladies finely dress'd ; at which he immediately fell into a passion, and began to declaim against so much luxury. *Aristippus* ask'd him very civilly if he would not sit down with them. *With all my heart*, reply'd *Polyxenes*. *Will you*, continued *Aristippus*, *Wherefore then do you make all this disturbance, since it is not the entertainment, nor the company that you find fault with, but the expence only ?*

Aristippus having formerly had a quarrel with *Æschines*, it caus'd such a coldness between them, that they had not seen one another for a long time ; at last, *Aristippus* went to *Æschines*. *Well*, says he, *shall we never be reconciled ? Will you stay till every body makes a jest of us, and till the parasites, when they dine any where, divert the company at our expence ? It would be a great pleasure to me*, answer'd *Æschines*, *to be reconciled, and I agree to it with all my heart*. Remember then, continued *Aristippus*, *that I was the first proposer of it, altho' I am the eldest*.

Dionysius having made a great feast, at the end of which, he was for having every body dress themselves in a long purple robe, and dance in the middle of a room, *Plato* refus'd doing it, saying, *That he was a man, and that so effeminate a garment did not become him*. *Aristippus* made no difficulty of it, but begin-

ning to dance in this dress, said merrily to them: *We do much more than this at the feasts of Bacchus, and yet we are not the worse for it, unless we have been corrupted before.*

Another time, making a request to *Dionysius* for one of his best friends, and being refused what he desired, *Aristippus* fell down at his feet; at which some very much blaming him, *I am not to blame*, answer'd he, *but Dionysius, whose ears are at his feet.*

Whilst he was at *Syracuse*, *Simus* the *Phrygian*, who was treasurer to *Dionysius*, shew'd him his fine palace; and as they walk'd along, bid him observe the neatness of the floor; at which *Aristippus* began to cough, and tried two or three times that he might gather the more spittle, which he discharged in the face of *Simus*; he thereupon growing angry; *My dear friend*, cryed *Aristippus*, *I had not done it, but that I could not find a dirtier place to spit in.* There are some who ascribed this or a like accident to *Diogenes*, and indeed it is agreeable to the character of either of them.

A certain person beginning to abuse him, *Aristippus* went away from him, but the other follow'd and cry'd out to him, *What are you going, you villain?* *Yes*, answer'd *Aristippus*, *because you may give me ill language, but I am not permitted to hear it.*

Another time as he was going to *Corinth*, there arose, on a sudden, a very violent storm; and

and *Aristippus* was greatly afraid of being lost: At which some that were in the vessel could not forbear jesting upon him. *We ignorant wretches*, said they, *are afraid of nothing, and why then do you great philosophers tremble so much?* It is, answer'd *Aristippus*, *because we are not concerned for the same soul, and there is a very great difference between what we have to lose.*

Being ask'd what difference there was between a man of knowledge, and an ignorant person; he answer'd, *That if they were both stripp'd, and sent naked amongst strangers, it would soon be discover'd.*

He was of opinion, that it was much better to be poor than ignorant, because a poor man wanted only money, but an ignorant person, humanity; and that such a one, in respect of a man of learning, was what a horse that has never been broke is, in respect of one that has been well managed.

Being reproach'd for neglecting his son, and slighting him as if he had not sprung from him: *What signifies that*, answer'd *Aristippus*, *every body knows that vermin and filth are bred by us, and yet we nevertheless rid our selves of them.*

Dionysus one day giving money to *Aristippus*, and a book to *Plato*; and some body finding fault with *Aristippus* on account of the difference of the presents; he answer'd, *I want money, and Plato books.*

Another

Another time, *Aristippus* desiring *Dionysius* to give him a talent; he said to him, *You used to tell me, that wise men never wanted money. Give me some first, answer'd Aristippus, and then we will examine the matter. Accordingly Dionysius gave him money: Well continued Aristippus, you see now that I have no need of any.*

Aristippus going often to *Syracuse*, *Dionysius* had a mind one day to ask him what he did there? *I come hither, answer'd Aristippus, to let you partake of what I have, and in return, to be a partaker of what you have.*

Being reproach'd with forsaking *Socrates*, for *Dionysius*; he said, *When I wanted wisdom, I went to Socrates; and now that I want money, I come to Dionysius.*

Seeing a young man value himself very much for being a good swimmer, *Are you not ashamed, said he to him, to be proud of such a trifle; do not dolphins swim much better than you?*

Being ask'd, what advantage he had reap'd from his philosophy: *It is, said he, to know how to speak freely to all sorts of people. And some body saying to him, What advantage have you philosophers above others? Why this, answer'd Aristippus, that if there were no laws, we should observe the same manner of living.*

The *Cyrenaick* philosophers applied themselves to morality, and very little to logick; neglecting physicks entirely, because they supposed

supposed the knowledge of such impossible :
 They imagined pleasure to be the end of all
 mens actions ; meaning by that, not being
 free from pain only, but a real pleasure which
 consisted of motion. They admitted two
 different motions in the soul ; the one easy,
 which produced pleasure ; the other violent,
 which caused pain. They said, That since
 every body naturally inclin'd to the one, and
 avoided the other, that evidently proved plea-
 sure to be the end of man. They look'd upon
 a state of indolence as a sort of sleep, that was
 not to be ranked either with pleasure or pain.
 They made no account of virtue, any farther
 than as it contributed to pleasure, as we esteem
 a medicine no otherwise than for its condu-
 cing to health. They said, that the end
 differ'd from happiness itself, inasmuch as
 that was only the prospect of a single pleasure,
 but this a complication of all pleasures ; and
 that the pleasures of the body more sensibly
 affected us than those of the mind ; for which
 reason the *Cyrenaick* philosophers took much
 more care of the one than the other.

It was a received maxim amongst them,
 that we should endeavour to cultivate friend-
 ship with people for no other reason, but on
 account of the occasion we had for them ; as
 we valued the members of the body merely
 for being useful.

They said, that things in their own nature
 were neither good nor bad, just nor unjust ;
 but

but that a wise man, meerly in respect to the laws and customs of countries, should not do any thing that is improper, because of the inconveniencies attending such actions; and that he should always conform to the laws of the country wherein he lived, and avoid having a bad reputation.

He said also that things in themselves are neither pleasant nor unpleasant; and that they became so only in respect of their novelty or plenty, or in short some other circumstances which render'd them pleasant or unpleasant to us.

That it was not possible for us to be completely happy in this world; because we are subject to so many infirmities and passions, which hinder us from truly enjoying pleasures, or else disturb us in their enjoyment.

That neither liberty nor slavery, riches nor poverty, nobility nor meanness contributed at all to pleasure; because we were equally capable of being happy in all conditions.

That a wise man should hate no one, but instruct every body; that he should never do any thing but with regard to himself, because none were more worthy to enjoy the good things of this life; nay, he said, that a wise man was infinitely preferable to every thing else in the world. Such were the sentiments of *Aristippus* and the rest of the *Cyrenaick* philosophers.

Aristip-

Aristippus had a daughter called *Areta*, whom he very carefully brought up in these principles, in which she became very expert ; insomuch that she herself instructed her son *Aristippus*, who was surnamed *Metrodidactus*, and was master to the impious *Theodorus*. This philosopher, besides the principles of the *Cyrenaicks*, taught publickly, That there were no gods ; That friendship was a chimera, because it might subsist among fools ; but that a wise man was all things to himself, and consequently that he had no occasion for friends : That a wise man should not expose himself to dangers for the sake of his country : That the whole world was his country, and that it was not reasonable that he should run into danger for a pack of fools : That a man might be guilty of robbery, sacrilege, or adultery whenever he found a favourable opportunity, because these were crimes only in the opinion of ignorant and mean people, tho' in reality there was no harm at all in them : And that he might be guilty of those things in publick, which were look'd upon as scandalous in the opinion of the vulgar.

He was one day very near being dragg'd to the *Areopagus* (or place of judgment) ; but *Demetrius Phalerius* sav'd him. He lived some time at *Cyrene*, where he was in great esteem with *Marius* : But was banished by the *Cyrenians* ; to whom, as he went away, he said :
You don't know what you do in driving me out of

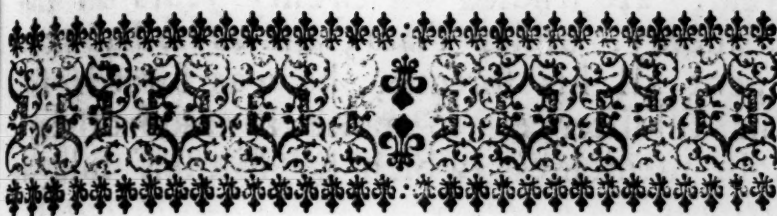
of *Lybia*, in order to send me into exile in Greece. *Ptolemy Lagus*, to whom he had retir'd, sending him as an ambassador to *Lyfimachus*; he spoke to him so impudently, that *Lyfimachus's* steward, who happen'd to be by, said to him; *I fancy, Theodorus, that you imagine there are no kings any more than gods.* *Amphicrates* reports, he was at last condemn'd to be put to death and forc'd to drink poison.



AK



A
and h
the f
the p
of M
granc
first
a city
died
very
care
yout
by w
The
the a
toget
and
what
orde



A R I S T O T L E.

ARISTOTLE was one of the most famous of all the antient philosophers, and his name is still held in great repute in the schools: He was the son of *Nicomachus* the physician, and friend to *Amintas* king of *Macedon*, and descended from *Macham*, grandchild to *Æsculapius*. He was born the first year of the 89th olympiad, at *Stagira*, a city of *Macedon*. His father and mother died whilst he was very young; and he was very much neglected by those who had the care of his education. He spent part of his youth in a lewd and licentious course of life, by which he ran out almost all that he had. The first thing that he did was to go into the army; but as that profession was not altogether suitable to his inclinations, he went and consulted the oracle at *Delphos*, to know what he should fix on; accordingly he was ordered to go *Athens* and apply himself to philosophy.

philosophy, being then in his eighteenth year. He studied for twenty years in the academy, under *Plato*; and as he had now spent all his fortune, he was forced, for his subsistence, to make a trade of certain medicines, which he himself sold at *Athens*.

Aristotle eat little, and slept less; and he had so great an inclination to study, that in order to avoid being oppress'd by sleep, he placed a vessel of brass by his bed-side, and when he went to bed, he stretched out one of his hands, in which he held an iron bowl, that the noise which it made by falling into the basin, when he was going to sleep, might wake him immediately. *Dio-genes* tells us, that he had a shrill voice, little eyes, and small legs, and that he always went well dress'd.

Aristotle had a very subtle wit, and with ease conceived the most difficult questions. He was not long before he became a proficient in *Plato's* school, and distinguish'd himself above all the rest of the academicks; there was no question decided without consulting *Aristotle*, even though his opinion was not always conformable to *Plato's*. All the rest of the scholars look'd upon him as an extraordinary genius; and some went so far as to follow his notions preferably to their master's; whereupon *Aristotle* withdrew from the academy, which *Plato* resented; infor-

much

much that he could not forbear treating him as a rebel, and complaining that his scholar kick'd at him, like a young foal that kicks at its dam.

The *Athenians* made choice of *Aristotle* to send on an embassy to king *Philip*, Father of *Alexander* the Great. He stay'd some time at *Macedon* about the affairs of the *Athenians*; and when he returned, he found that *Xenocrates* had been made choice of to teach in the academy: Whereupon *Aristotle* finding that place filled, he said, That it would be a shame for him to be silent whilst *Xenocrates* spoke; so he instituted a new sect, and taught a different doctrine from that which he had learn'd from his master *Plato*.

The great esteem *Aristotle* was in for excelling in all sorts of sciences, especially in philosophy and politicks, made *Philip* king of *Macedon* desire to have him for a tutor to his son *Alexander*, who was then fourteen years old: *Aristotle* accepted this profer, and lived eight years with *Alexander*, to whom, as *Plutarch* reports, he imparted certain secrets in knowledge, which he discover'd to nobody else. The study of philosophy had not made *Aristotle* morose; for he likewise apply'd himself to business, and had a great share in whatever was transacted at the Court of *Macedon* in his time. King *Philip*, out of respect to him, caused *Stagira*, which was that philosophers native city, and had
been

been destroy'd during the wars, to be rebuilt, and the inhabitants to be restored to it, many of them having been made slaves, and the rest gone away.

Aristotle, when he left *Alexander*, came to *Athens*, where he was very well received, because king *Philip* had bestowed many favours on them upon his account. He took up his abode in the *Lyceum*, a place where there were very fine walks of trees: In this place it was that he settled his new school; and because he usually taught his scholars as he walk'd with them, his sect had the name *Peripateticks* (from the Greek verb, signifying to walk about.) The *Lyceum* soon became famous for the great concourse of people, which flock'd thither from various quarters to hear *Aristotle*, whose reputation had spread itself throughout all *Greece*.

Alexander desired *Aristotle* to apply himself to make physical experiments; for this purpose he assigned him a great many hunters and fishers, to furnish him from all parts with materials for making his observations, and sent him eight hundred talents to defray the expence of it.

Aristotle at that time publish'd his books of *Physicks* and *Metaphysicks*; and the news of it came to *Alexander* in *Asia*. This ambitious prince, who desired to excel all mankind in every respect, was angry that *Aristotle's* knowledge was becoming common; and

ARISTOTLE. 185

and he signified his displeasure by a letter which he wrote to him in these terms.

Alexander to Aristotle.

You was in the wrong to publish your book of Speculative Sciences, because we shall know nothing more than others if what you have particularly instructed me in should be imparted in general to every body else. I would have you know, that I had rather be superior to others in the knowledge of sublime things, than surpass them in power.

Aristotle, to appease this prince, return'd answer, that he had publish'd them, but in such a manner, that he had not published them in effect; which is as much as to say, that he had so perplex'd his doctrine, that no body would ever be able to understand it.

Aristotle did not always continue in favour with *Alexander*, having disobligh'd him by too warmly taking the part of *Calisthenes* the philosopher. This *Calisthenes* was great nephew to *Aristotle*, being the son of his own niece; and *Aristotle* had brought him up with him, taking great care of his education. When he left *Alexander*, he gave him this kinsman to attend him in the army, and recommended him to him after a very particular manner. *Calisthenes* used to speak very freely to the king, and his temper was not complying

complying enough for him ; and it was he who prevented the *Macedonians* from adoring him like a God, after the *Persian* manner.

Alexander, who hated him on account of his inflexible disposition, found this means of being revenged, and getting rid of him ; for he caused him to be accused of having some hand in the conspiracy of *Hermelaus*, the disciple of *Calisthenes*, and would not allow him to make any defence ; but caused him to be exposed to lions ; others say, that he was hang'd ; and some, that he died upon the rack.

Aristotle, ever since the punishment of *Calisthenes*, retain'd a great deal of ill will towards *Alexander* ; who on his part, fought all possible means of making him uneasy. For this purpose he set up *Xenocrates*, and sent him great presents ; at this *Aristotle* become very jealous of him, and some even accuse him of being concern'd in the conspiracy of *Antipater*, and of having taught him how to make the poison, which is supposed to have been the death of *Alexander*.

Aristotle, though he was steady enough in other points, shew'd abundance of weakness in some respects. Some time after he quitted the academy, he went to *Hermias*, tyrant of *Atarna* ; some say that he was his relation ; others affirm, that *Aristotle* was in love with him, and that some criminal

nal

nal pleasure was the motive of his journey.

However, *Aristotle* married the sister, others say, the concubine of that prince, and abandon'd himself so far to the violent passion which he had for this wife, that he did sacrifice to her, such as the *Athenians* used to offer to *Ceres Eleusina*, and composed verses in honour of *Hermias*, for consenting to that marriage.

Aristotle divided his philosophy into practical and theoretical. Practical philosophy is that which teacheth us such truths as are proper to regulate the operations of the mind, as logic; or which prescribes us maxims for the right conduct of civil life, as morality and politicks.

Theoretical philosophy is that which discovers to us truths meerly speculative, as metaphysicks and physicks. There are, according to him, three principles of natural things, viz. privation, matter and form.

In order to prove that privation ought to be rank'd amongst principles, he said, that in the matter of which a thing is made, there ought to be a privation of the form of that thing. For instance, that the matter, of which a table is made, should have the privation of the form of that table; which is as much as to say, that before a table is made, the matter of which we make it must not be the table it self.

Aristotle gave two different definitions of matter,

matter, one of which was negative, as this: First, *Matter*, said he, *is that which is neither substance, nor extent, nor quality, nor any other sort of being.* Thus, according to him, the matter of wood, for example, is neither its extent, nor figure, nor colour, nor solidity, nor weight, nor hardness, nor dryness, nor moisture, nor smell, nor, in short, any of those other accidents which are common to wood.

The other definition is affirmative, and is no more satisfactory than the former. He said, that matter is the subject of which a thing is made, and into which it resolves at last: It remains therefore, to know, what this first subject is of which the works of nature are composed.

The same philosopher teacheth, that in order to form a natural body, there is requisite, besides the first matter, another principle, which he calls form. Some are of opinion, that by this he means nothing else but the disposition of the parts; others affirm that he means thereby a substantial entity, really distinct from matter; and that, for instance, when we grind corn, there ariseth a new substantial form, by which the corn becomes meal; and that after water is mix'd with the meal, and it is kneaded together, there ariseth another substantial form, which turns the meal into dough; that at length, when the dough is baked, from thence there

also

also
caus

H

in al

in an

the r

circu

nour

nima

tion,

he sa

that

matt

will

from

nor t

A

dies:

wate

are h

cente

trary

from

Be

a fift

posed

lar.

der t

spher

and r

the f

also ariseth a new substantial form, which causeth the dough to become bread.

He allows of this sort of substantial forms in all other natural bodies; thus, for instance, in an horse, besides the bones, the flesh and the nerves, the brain and the blood, which circulating through the veins and arteries nourisheth all the parts; and besides the animal spirits, which are the principles of motion, he admits a substantial form, which, he says, is the soul of the horse; he affirms that this pretended form is not taken from matter, but from the power of matter, and will needs have it to be a real entity distinct from matter, of which it neither is a part, nor so much as a modification.

Aristotle is of opinion, that all earthly bodies are composed of the four elements, earth, water, air and fire, that earth and water are heavy, because they incline towards the center of the world; and that, on the contrary, air and fire endeavour to get as far from it as possible, and therefore are light.

Besides these four elements, he admitted a fifth, of which things celestial were composed, and whose motion was always circular. He imagined, that above the air, under the concave of the moon, there was a sphere of fire, where all flames ascended and resorted, as brooks and rivers run into the sea.

Aristotle held matter to be divisible to infinity; and that the universe is filled; and that there is no such thing as a void in nature; that the world is eternal; that the sun always turn'd, and will continue ever turning in the same manner as at present; that the generations of men have always subsisted, without their ever having had a beginning: If, says he, there had been a first man, he must have been born without father or mother which is a contradiction. He argues after the same manner in respect to birds. It is not possible, argues he, that there should have been a first egg which gave a beginning to birds, or that there should have been a first bird who gave it to eggs; for a bird comes from an egg, but then that egg comes from a bird, and thus they do proceed continually one from another, without their ever having had a beginning. He reasons after the same manner about all other kind of things in the universe.

He affirms, that the heavens are incorruptible; and that tho' sublunary things are subject to corruption, their parts, however, never perish; that they only change their place; that out of the ruins of one thing another is form'd; and that thus the mass of the world remains still entire.

Aristotle held the earth to be the center of the world, and that the principal Being moves the heavens round the earth by certain intelligences,

liger
this
A
ver'd
form
land
man
it is,
away
seth
sea in
not f
and f
innu
place
ven v
hath
searc
piece
Ovid
Pytha
Ar
altera
sea,
a lon
the c
worn
are o
them
either
confl
as ex

ligences, which are continually employ'd in this movement.

Aristotle supposeth, that what is now cover'd all over by the waters of the sea, was formerly dry land; and that what is now dry land, will hereafter be overflow'd in the same manner: The reason which he alledgeth for it is, That brooks and rivers continually wash away sand and earth, which by degrees, causeth the shores to advance farther, and the sea insensibly to retire; so that, if time does not fail, these alterations, of land into sea, and sea into land, are produced at length in innumerable ages. He adds, that in several places, far upon the land, and which are even very high, the sea, when it went off, hath left some of its shells; and that upon searching into the earth, anchors also, and pieces of ships have been sometimes found. *Ovid* attributes this same opinion likewise to *Pythagoras*.

Aristotle moreover supposeth, that these alterations of sea into land, and land into sea, which are insensibly brought about in a long series of time, is, in some measure, the cause why the memory of things past is worn out. He adds, that besides this, there are other accidents which occasion even arts themselves to be lost: Those accidents are either plagues, wars, famines, earthquakes, conflagrations, or, in short, such desolations as extirpate and destroy all the people of a country,

country, unless some happen to remain by escaping into the desarts, where they lead a savage kind of life, and give rise to other people, who in process of time, cultivate the land, and invent, or recover arts; and that the same notions have been renew'd and brought to light again an infinite number of times. And thus it is that he maintains, That notwithstanding these revolutions, and the vicissitude of things, the machine of the world always continues incorruptible.

Aristotle very carefully examines into what may contribute to make men happy in this world. In the first place, he confutes the opinions of the voluptuous, who make happiness consist in corporeal pleasures. He saith, that pleasures, besides their instability, cause also a loathing, and that they weaken the body.

In the next place, he rejects the notions of the ambitious, who place their happiness in honours, and who use all sorts of means, be they never so unjust to attain them.

He saith, that the honour is in him that honoureth; adding, that the ambitious desire to be honoured, is on account of some virtue which they would be thought to have in them; and consequently, that it is in the virtue rather than the honours, that happiness

happiness consists ; inasmuch as they are without us.

In the last place, he confutes the opinion of the covetous, who place their happiness in riches. He saith, that riches are not valuable of themselves ; that they make those unhappy who keep them, as being afraid to use them ; and that, in order to make them useful, they should be laid out and distributed ; whereas happiness ought to consist in something fix'd, which is to be preserved and kept.

After all, it is *Aristotle's* opinion, That happiness consists in the most perfect exercise of the understanding, and the practice of virtue. He affirms, that the most noble act of the understanding, is being employ'd in contemplating natural things, the heavens, the stars, and universal nature ; but more especially the supreme Being. He nevertheless observes that we cannot be entirely happy without having a sufficient share of riches according to our rank ; since otherwise we cannot have leisure for the contemplation of pleasing objects, or the practice of virtue. For instance, we can't oblige our friend ; and yet one of the greatest pleasures of life, is to do good to those whom we love ; and thus happiness, he saith, depends upon three things, the endowments of the mind, as wisdom and prudence ; the advantages of the body, as beauty, strength and health ;

health ; and the gifts of fortune ; as riches and nobility. He holds virtue not to be sufficient to make men happy, and that the advantages of the body and the gifts of fortune, are absolutely necessary, since a wise man will be unhappy, if either he wants, or suffers pain. On the other side he assures us, that vice is sufficient to make men miserable ; and, that although a man should have plenty, and enjoy, besides, all other advantages, he would never be happy whilst he was addicted to vice ; that wise men are not entirely exempt from troubles, but that such were only imaginary evils ; that virtue and vice is not incompatible ; that the same man, for instance, might be just and prudent, who was very intemperate in other respects.

He admitted three sorts of friendship, one of blood, one of inclination, and the other of hospitality.

He thought that learning contributed very much to our embracing virtue, and assures us, that it is the greatest comfort we can have in our old age.

He, as well as *Plato*, allows of a first Being, to whom he assigns a providence.

He was of opinion, that all our knowledge sprang originally from the senses ; that a blind man, for instance, could have no perception of colours, nor one that was deaf any notion of sound.

He

He maintains, in his politicks, that the monarchical state is the most perfect of any, because all other governments are managed by several persons; for as an army that is conducted by one good chief only, is more successful than one that is commanded by several leaders, just so it is in governments; whilst the deputies, or heads of a republick, are spending time in deliberating or meeting together, a monarch hath already taken the places requisite, and put his designs in execution: Besides, the rulers of a commonwealth don't value ruining it, provided they can enrich themselves elsewhere; they grow jealous of one another, from whence arise divisions, and at length the state must necessarily be ruin'd and overturn'd; whereas in a monarchy the interests of the prince and state are inseparable, and must consequently flourish.

Aristotle being ask'd, what was the advantage of being a liar. It is, answered he, not to be believed when you speak truth.

Being reprimanded for giving alms to a wicked person. I did not give him alms, reply'd *Aristotle*, because he is wicked, but as being a man.

He usually told his friends and disciples, that knowledge was, in respect to the soul, what light is to the eyes; that though the

roots might be bitter, yet the fruit was very sweet.

He sometimes, when angry with the *Athenians*, upbraided them with having found out the use of laws as well as corn, but that they made use only of the latter.

Being ask'd what it was that soonest wore out, he reply'd *gratitude*.

What was hope. It is, said he, the dream of one awake.

Diogenes one day offering him a fig, *Aristotle* saw that if he refused it *Diogenes* had some jest ready; he therefore took the fig and said, laughing, *Diogenes* hath lost his fig, and the use he intended to make of it.

He said that there were three things very necessary for children, *viz.* spirit, exercise, and discipline.

Being ask'd what difference there was between the wise and ignorant. As much, reply'd he, as between the living and the dead.

He said, that knowledge was an ornament in prosperity, and a refuge in adversity. That those who gave a good education to children, were much more their parents than those that begat them; because the one only gave them life, but the other furnished them with the means of making it happy.

That

That beauty was much more powerful to procure a good reception, than any letters of recommendation.

Being ask'd how his scholars might profit best. They must always endeavour, said he, to overtake the most forward, and never stay for those behind.

A certain man boasting one day that he was the citizen of a great city. Never mind that, said *Aristotle*, but rather consider whether you are worthy to be a member of a famous nation.

When he considered men's way of living, he often said, There are some people who scrape up riches as greedily as if they were to live for ever; and others waste them as if they were to dye to-morrow.

Being ask'd, what a friend was; he answer'd, it is the same soul in two bodies.

A certain man saying to him one day, How should we behave our selves towards our friends. In the same manner, answer'd *Aristotle*, as we would have them behave towards us.

He used often to cry out, O! my friends, there is no such thing as a friend in the world.

Being asked one day why we love handsome people better than those that are ugly.

188 ARISTOTLE.

Aristotle answered, By your question you seem to be blind.

Being ask'd what he was the better for his philosophy. It has made me able, answered he, to do that of mine own accord, which others do only for fear of the laws.

It is said, that whilst he was at *Athens*, he had intercourse with a very learned man of *Judea*, who gave him a thorough insight into the learning and religion of the *Egyptians*, which, in those days, most people went to learn in *Egypt*.

Aristotle, after having taught in the *Lycæum* for thirteen years with abundance of reputation, was accused of impiety by *Eurimedon*, the priest of *Ceres*. The remembrance of what they had done to *Socrates* terrify'd him so much, that he immediately determined to leave *Athens*; so he retired to *Chalcis* in *Eubæa*. Some report, that he died there of grief, for his not being able to account for the ebbing and flowing of the *Euripus*. Others add, that he cast himself into that sea, and that he said, when he was falling, Let the *Euripus* swallow me up, since I cannot comprehend it. Others, after all, assure us that he died of the cholick in the 63d year of his age, and two years after the death of *Alexander*.

The people of *Stagira* erected altars to him, as if he had been a god.

Aristotle

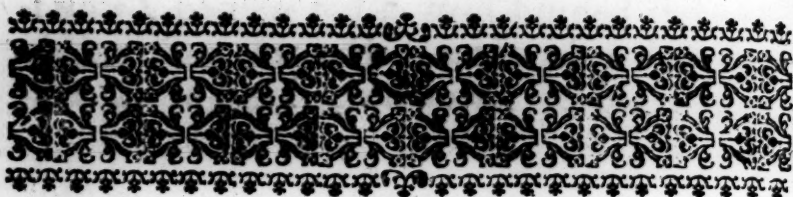
ARISTOTLE. 189

Aristotle made a will, of which *Antipater* was the executor.

He left behind him a son named *Lycamachus*, and a daughter, who was married to a grandchild of *Demarethus*, king of *Lacedæmon*.



X E N O



X E N O C R A T E S.

XENOCRATES was one of the most famous philosophers of the old academy, for his honesty, prudence, and chastity. He was of the city of *Chalcedon*, son of *Agathenor*, and became *Plato's* scholar very early, to whom he adhered so closely, that he even follow'd him into *Sicily*, where *Plato* went to the court of *Dyonisius* the tyrant. He had a good understanding, and was capable of application, but somewhat heavy. When *Plato* compared him with *Aristotle*, he used to say, That the *one* required a bridle, and the other spurs. At other times he used to say, laughing, *With what horse have I drawn this ass hither.*

Xenocrates was moreover of a serious temper, and very rigid; insomuch that *Plato* sometimes said jesting, *Xenocrates, I pray you go and sacrifice to the Graces.*

He

XENOCRATES. 201

He used always to live shut up in the academy.

Whenever he went into the streets of *Athens*, which happened very seldom, all the wild young people of the city waited for him as he passed, in order to teaze him and make him uneasy ; and often they put lewd women to bed to him without his being sensible of it. The famous harlot *Phryne* laid a wager with some young people, that she would delude *Xenocrates* ; one day therefore, when he had drank more than usual, she came into his house richly dressed, and lay all night by him without winning her wager. Those with whom she had betted laugh'd at her, and desired to be paid ; but she answered smiling, *I laid that I would debauch a man, but not a Statue.* This extraordinary chastity he preserved by a very severe discipline.

Xenocrates was a very disinterested person ; so that when *Alexander* sent him a great sum of money for a present, he only took three *Attick Mina's*, and return'd all the rest, saying to those who brought him the Money, *Alexander hath a great many people to maintain, therefore he hath more need of money than I.*

Another time *Antipater* offered him the like present : *Xenocrates* thank'd him, but would never take any of his money.

When

When he was in *Sicily* he won a golden crown, having gain'd the prize by out-drinking those who engaged with him. But *Xenocrates* would make no use of it; for as soon as he return'd to *Athens*, he laid it at the feet of the statue of *Mercury*, and dedicated it to that god, to whom he frequently offered garlands of flowers.

Xenocrates was sent to *Philip* king of *Macedon* on an embassy with several others; he entertain'd them all sumptuously, and made them considerable presents: After this he conferr'd several times with them, and so managed them, that they were every one ready to do what he desired. *Xenocrates* was the only person who would not meddle with the king's presents, nor ever go to any of the feasts; nor even to the conferences which were held between them; so that upon their return to *Athens*, they declared publickly that it was unnecessary to send *Xenocrates* with them, because he had been of no use. This very much dissatisfied all the people, and they were just going to set a fine on him; but *Xenocrates* discovered how matters had been transacted, and advised the *Athenians* to be more careful than ever of the affairs of the common-wealth; since *Philip*, by his great presents, had so corrupted their ambassadors, that they were ready to perform

form whatever he had a mind; but that for his part *Philip* could never prevail with him to take any present. By this, the contempt which *Xenocrates* was just falling under, was on a sudden turned to esteem; and the matter making a great noise, *Philip* own'd publickly, that of all the ambassadors which had ever been sent to him, *Xenocrates* was the only one who had despised, and would not accept of his presents.

Whilst *Antipater* was engaged in the war with *Lamia*, he took several *Athenians* prisoners, and *Xenocrates* was sent by the state to treat with him about their ransom. As soon as *Xenocrates* arrived, *Antipater* would in the first place have him dine with him before they began to treat; but *Xenocrates* told him that he must put off his feast, and that he would not eat till he had concluded the affairs which he was sent about, and set his fellow citizens at liberty. *Antipater* was much affected with the zeal that he express'd for his country, and so immediately began to treat; and the matter being forthwith decided, the prisoners were set at liberty, and *Antipater* could not help admiring *Xenocrates's* capacity for business.

When *Xenocrates* was in *Sicily*, *Dionysius* said one day to *Plato*, somebody will cut off your head. *Xenocrates*, who was by, reply'd

ply'd, *That shall never happen unless they cut off mine first.*

Another time *Antipater* being at *Athens*, he came and saluted *Xenocrates*, who being at that time engaged in making a speech, would not break it off, and made him no answer until he had finished all that he had to say.

When *Speucippus* the philosopher, who was nephew and successor to *Plato* in the academy, perceived himself grown old, indisposed, and near his end; he sent for *Xenocrates*, and desired him to take his place: *Xenocrates* accepted it, and had began to teach publicly, when a person coming into his school, who understood neither musick, geometry nor astronomy, he said to him, *Friend, get thee hence, for thou art ignorant of all the charms and principles of philosophy.*

Xenocrates greatly despised glory and power, was fond of retirement, and daily spent some time in private, without speaking to any body.

The *Athenians* had so great a notion of his honesty, that one day, when he came before the magistrates to give evidence in a cause, as he approached the altar to swear, according to the custom of the country, that what he said was true, the Judges rose up and would not let him swear, say-
ing

ing, that there was no need of his oath, they believing him on his bare word.

Polemon, son of *Philostratus*, who was a very debauched young man, went designedly one day very drunk, with a garland on his head, into the school of *Xenocrates*, who was then discoursing about temperance; but he was so far from breaking off his discourse, that he went on with greater force and vehemence than before; and *Polemon* was so affected by it, that from thence forward he began to forsake his wicked course, and firmly resolved to lead a good life for the future; which he accordingly did; insomuch, that he became very knowing, and succeeded his master *Xenocrates*.

Xenocrates composed many things both in verse and prose, and dedicated one of his pieces to *Alexander*, and another to *Ephesus*.

As he had no regard to any body, he gained abundance of enemies in the common-wealth; and at last the *Athenians* sold him for a slave, in order to get rid of him. *Demetrius Phalereus*, who was at that time in great esteem in *Athens*, bought him, and gave him his liberty; and prevailed with the *Athenians* to be satisfied with his being banished.

Xenocrates, when he was eighty two years of age, fell one night against a Platter,

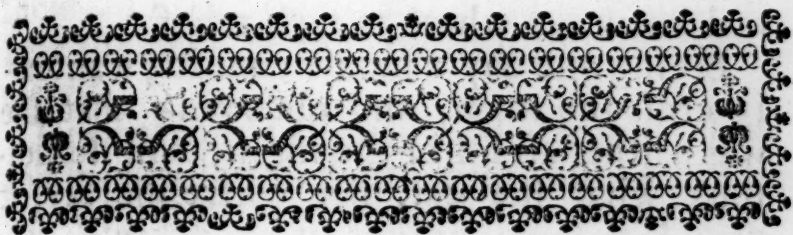
ter, which he happen'd to meet in his way, and died upon the spot.

He taught for the space of 22 years in the academy, and flourish'd in the reign of *Lyfimachus*, about the one hundred and second *olympiad*.



D I O.

D
city
piac
B
coin
fon
app
diat
visi
him
his
Dio
that
if y
lick
noug
Ant
cible
scho



D I O G E N E S.

DIOGENES the Cynick, son of *Isecius*, a banker, was born at *Sinope*, a city in *Paphlagonia*, about the 94th olympiad.

Both he and his father being accused of coining, *Isecius* was taken, and died in prison; but *Diogenes*, who was under no small apprehension, escaped to *Athens*. Immediately upon his arrival there, he made a visit to *Antisthenes*, who, instead of giving him a kind reception, push'd him back with his stick, being resolved to have no disciples. *Diogenes* was so far from being surpriz'd, that bowing down his head, he said, Strike if you please; while you discourse in publick, you will find no stick that is hard enough to keep me from you. Upon which *Antisthenes*, being overcome by so invincible an obstinacy, receiv'd him for his scholar.

Diogenes

208 D I O G E N E S.

Diogenes was obliged to live very meanly, as a person banished from his country, and knew not where to seek relief.

Seeing one day a mouse running wantonly cross the room, and observing that she was neither afraid of the night, nor solicitous what she eat, nor where she lay, it gave him some comfort in his distress. He therefore resolved for the future to lead an easy and contented life, and not to trouble himself with any thing but what was necessary for his present subsistence. He made his cloak double, that by folding himself therein, it might serve him both for a bed and blanket.

All his wealth consisted in a staff, wallet and dish; this, generally speaking, was his equipage; but he only made use of his staff in sickness, or when he went into the country. He was wont to say, that the blind and deaf were not properly cripples, but they who had no wallet. It was his custom to go bare-foot even when the ground was cover'd with snow. He endeavoured also to eat raw flesh, but could not effect it. Having written to an acquaintance to provide him a lodging, and receiving no answer, he made use of a tub instead of a house, and had never any other habitation.

In the most scorching heat of summer, when the ground is parched by the rays of the sun, he used to roll himself in the burning

ning sand; and in the winter he would sometimes embrace the statues when cover'd with snow: This he did to inure himself either to bear the heat or cold without any inconvenience.

He contemn'd all mankind, treated *Plato* and his scholars as debauchees, and as persons who delighted in luxury and intemperance. He call'd orators the peoples slaves.

He said, that crowns, the emblems of glory, were no less brittle than the bubbles of water which break in the making; and that plays were admir'd by none but fools. In short, nothing escap'd his satyr.

He eat, slept and discours'd in all places indifferently; and one day pointing with his fingers at *Jupiter's* portico, The *Athenians*, said he, have built this palace for my entertainment.

He often said, When I reflect on the governors, physicians and philosophers that are in the world, I am inclined to think, that man, by his wisdom, is vastly superior to all other creatures; but then again, when I see the diviners, the interpreters of dreams, and others exalted with riches and honours, I cannot help thinking, that man is by much the most simple being of the whole creation.

One day, as he was walking in the fields, he perceived a boy drinking water out of the hollow of his hand; What, said *Diogenes*, in great confusion, am I to learn from children,

dren, what things are necessary ? Upon which, he immediately took his dish out of his wallet and broke it.

He was very liberal in his commendations of those who talked much of marrying, but never marry'd; who prepar'd their equipage to make a voyage, but never embark'd; who were invited to take upon 'em the administration of publick affairs, but prudently declin'd it.

He applied himself wholly to *moral philosophy*, and was entirely negligent of all other sciences. He was of a brisk and lively genius, could easily foresee all objections whatsoever.

He made no account of marriage, and was of opinion, that all women should be common; and that every one was at liberty to make love to her whom he liked best.

He thought it no crime for a man in necessity to steal what he wanted; and that we ought to suffer nothing to afflict us, it being much better for a man to take comfort than hang himself.

Discourfing one day upon a fubject no lefs ferious than important, and perceiving that few or no perfons attended to what he faid, he immediately fell a finging, upon which the people flocking about him, he reprimanded 'em feverely for their being fo fond of trifles, and fo carelefs and negligent of matters of moment.

It

It was surprizing to him, that grammarians should torture and torment themselves to find out the evils which *Ulysses* had suffer'd, and at the same time be so unattentive to their own miseries.

He blam'd *musicians* for taking so much pains to tune their instruments while their minds were in disorder, which required their first and earliest application.

He reprimanded the *mathematicians* for amusing themselves with the contemplation of the *sun*, *moon*, and *stars*, and being ignorant of the things that lay before them.

Nor was he less provoked against the *lawyers*, who talk'd much of justice, but never once thought of reducing it to practice.

He also reprov'd those covetous wretches, who pretend to have no regard to their interest, commended those who held money in contempt, and at the same time were wholly bent upon amassing of riches.

Nothing seem'd more ridiculous to him than for men to offer sacrifice to the gods for the preservation of their health, and when that was done to indulge themselves in luxury and intemperance, which was the only way to destroy it.

He said, that he met with several persons who endeavour'd to excel each other in wit, but few or none had the emulation to be first in the path of virtue.

Being

Being once at a great entertainment with *Plato*, who eat nothing but olives, Whence comes it, *said he*, that so great a philosopher should sail as far as *Sicily* to enjoy these dainties, yet refuse to eat 'em. *Plato* answer'd, I liv'd in *Sicily* on capers and olives, and so I do here. What occasion had you then, reply'd *Diogenes*, to make a voyage to *Syracuse* were there then no capers nor olives at *Athens*?

As *Plato* was one day regaling some friends of *Dionysius* the tyrant, *Diogenes* came in, and as he trod on his purple carpets, I tread, *said he*, on the vanity of *Plato*. True, *Diogenes*, cry'd *Plato*, but with a greater vanity.

A certain sophist being willing to give *Diogenes* a specimen of the fineness of his parts; You are not what I am *said he*; I am a man. Your reasoning had been more just, *said Diogenes*, had you began with saying, you were no man, because your conclusion would then have been, that *Diogenes* was a man.

Being ask'd, in what part of *Greece* he had seen wise men; his answer was, He had seen some boys at *Lacedamon*, but no where seen men.

He walked abroad at mid-day with a lighted candle in his hand; being ask'd what he wanted; his answer was, I look for a man.

At

D I O G E N E S. 213

At another time, he called out aloud in the middle of the street, Ho ! men, men, men ! but as soon as the mob was gather'd about him, *Diogenes* drove them away with his stick ; They were men, said he, that I call'd for.

Demosthenes dining at a publick house, and seeing *Diogenes* pass by, hid himself ; *Diogenes* perceiving it, immediately cry'd out, Don't hide your self; the more you hide your self in a tavern, you will sink the deeper.

Seeing some strangers, who came on purpose to get a sight of *Demosthenes*, *Diogenes* went to them, and pointing at *Demosthenes* with his finger, he said to them smiling, there, there, look attentively upon him ; see there the mighty orator of the *Athenians*.

Being one time in a magnificent palace, where there was gold and marble in abundance, and having first consider'd the beauty of the place, he fell a coughing, and after two or three efforts, spit upon the face of the person who shew'd it ; Excuse me, said *Diogenes*, I could find no worse place to spit in.

At another time, he being but half shav'd, and intruding himself into the company of some young gentlemen, who were drinking together, they beat him, and turn'd him out of the room. *Diogenes*, to punish 'em, writ their names upon a paper, and tying

it upon his shoulder, went about through the streets, that all men might know their treatment of him, and censure them for it.

A rascally fellow reproaching him for his poverty; I never, said *Diogenes*, saw any man punish'd for being poor, but many have been hang'd for being villains.

He often lamented, that the most profitable things were least esteem'd; that a statue was valued at three thousand crowns, and a bushel of wheat at twenty pence.

As he was going into the bath, the water being dirty; Where, said he, must they wash, that wash themselves here?

Being taken prisoner at *Charonea* by the *Macedonians*, and carried to king *Philip*, he asked him who he was; I am a spy, said he, on thy insatiable covetousness. The king was so well satisfied with his answer, that he gave him his liberty, and sent him away.

Diogenes was of opinion, that wise men could never be in want; and that all things were at their disposal: He argues thus, All things are the gods; wise men are God's friends; friends have all things in common; therefore all things are wise mens. In consequence of this way of reasoning, when he wanted any thing, he asked it of his friends.

As *Alexander* was passing thro' *Corinth*, he had the curiosity to visit *Diogenes*, who was there at that time; he found him in the *Craneum* sunning himself, and mending his

tub.

tub. I am the great *Alexander*, said the king. I am the dog *Diogenes*, reply'd the philosopher. Dost thou not fear me, continued *Alexander*? What art thou, said he, a good or bad prince? He answered, a good one. The philosopher return'd, If thou art good, who will fear thee? *Alexander* admiring his wit and freedom, after some farther conversation, told him, that finding he wanted a great many things, he should be glad to assist him. Ask what you will, said the prince, and you shall have it. Stand aside, reply'd *Diogenes*, you prevent my enjoying the benefit of the sun.

Alexander was extreamly surprized to find a man who was above the world. Who of the two is the richest, said *Diogenes*? he who is content with his cloak and wallet, or he who is not satisfied with a kingdom, but exposes himself to a thousand dangers to enlarge his Dominions? *Alexander's* courtiers were much provoked, that so mighty a king should so greatly honour such a dog, as *Diogenes*, who never rose from his seat when the king came to him. *Alexander* perceiv'd it; and as he went away said, If I was not *Alexander* I would be *Diogenes*.

In his passage to *Ægina*, he was taken by pirates, who carried him to *Crete*, and exposed him to sale. He bore this misfortune with wonderful patience, it seem'd to give him no manner of concern. Seeing one

Xeniades, a gentleman of a good mien and well attir'd ; Sell me *said he*, to this man, for I plainly see, that he wants a master. As *Xeniades* drew near to buy him, Come child, *said he*, come and purchase a man. Being ask'd, what he could do ; he immediately reply'd, that he had the talent of governing men. Cryer, *said he*, cry aloud in the market, if any one stands in need of a master, let him buy me. His owner not permitting him to sit down, *he said*, Fish are bought and sold, be their posture what it will ; and I cannot but wonder, that when men buy a lid of a kettle, they try it with their fingers whether the metal be sound or not ; but when they buy a man they are contented if they only see him. When the price was agreed, he told *Xeniades*, that he ought to pay him all obedience ; for, if I serve you as a pilot or physician, it matters not whether I am a slave or free, 'tis your part to obey me.

Xeniades gave him the tuition of his children, and the care he took of their education was very extraordinary. He made 'em get by heart the most remarkable and beautiful passages of the poets, and was at the pains of making an abridgment of his philosophy for their use and service. He made 'em exercise themselves in wrestling, hunting and riding. He taught 'em to use both the bow and the sling. He inur'd 'em to a plain

plain and simple diet, and to drink only water at their ordinary meals. He order'd 'em to be shav'd close to the skin. He led 'em often about the streets in poor mean cloaths, and sometimes without either shoes or coats. They in their turn were no less kind to *Diogenes*, taking frequent occasions of recommending him to their parents.

While *Diogenes* continued in a state of slavery, his friends were sollicitous for his deliverance. You are fools, *said he*, you make me ridiculous; the lion is not a slave to those who feed him, but they who feed him are his slaves.

When the herald proclaimed, that *Dioxippus* had vanquish'd the men at the *olympic* games; Call 'em slaves, *said Diogenes*, 'tis I who have vanquish'd men.

To some, who said to him, You are old, *Diogenes*, it is now high time to take some repose; Would you have me, *he reply'd*, slacken my pace within sight of the goal? would it not rather be more proper, more becoming to mend it?

As he was walking the streets, he took notice of a man who had drop'd a piece of bread, and was ashamed to take it up; he reprov'd him for his folly, and to convince him, that no man ought to be ashamed of endeavouring not to lose any thing, he tied a string to a broken bottle and drew it thro' the city.

He compar'd himself to a skilful musician, who goes higher than the true note, that others may learn it.

To one, who was desirous of being his scholar, he gave a ham of bacon to carry, and order'd him to follow him; but he being ashamed to carry the ham through the streets, threw it down and went away.

Diogenes meeting him some time after; What said he, hath this ham of bacon dissolv'd the friendship that was between us?

Seeing a woman, as he walk'd along, prostrate her self before the gods in such a manner, that she discover'd her nakedness behind; Good woman, said he, since the gods are behind you as well as before you, are you not afraid to appear before them in so indecent a posture?

Reflecting on his past life, he smiling said, that all the curses in the tragedies were fallen upon him; that he was without city, house, or country; so poor, that he liv'd only from day to day, but that he oppos'd his magnanimity to fortune, nature to law, and reason to the troubles of the Soul.

Upon a man's consulting him what time was most proper to eat; If you are rich, said he, eat when you please; If poor, when you can.

Being much intreated by the *Athenians* to initiate himself into their mysteries, they confidently affirming, that they, who did so
were

were prefer'd by the gods to the highest honours in the other world; *Diogenes* answer'd, that he thought it very strange, that *Agésilas* and *Epimanondas* should continue in the mire, while such mean wretches, as they generally initiated, should have their abode in the fortunate Islands.

Being ask'd the reason, why he perfum'd his feet; The perfume, *said he*, ascends from the head into the air, from the feet into the nose.

An infamous eunuch having writ upon the door of his house, Let no ill thing enter here; Which way, *said Diogenes*, will the master enter?

Some philosophers offering to prove, that there was no such thing as motion, he rose up and walk'd. What are you doing, *said one of them to him*? I am confuting your Arguments, *said Diogenes*.

To one who was discoursing of astrology, he said, How long is it since you came from heaven?

Plato having defin'd a man to be an animal with two legs without feathers; *Diogenes* strip'd a cock, hid it under his cloak, and went to the academy: Then pulling out the cock and throwing him into the middle of the school; See *said he*, here is *Plato's* man for you. Upon this, *Plato* added to his definition, that this animal hath large broad nails.

As he pass'd thro' *Megara*, seeing the children naked, and the sheep cloathed with

wool; Here, said he, it is better to be a sheep than a child.

As he was at Dinner, observing some mice as they were eating the crumbs which fell under the table; Look here, said he, *Diogenes* also feeds his parasites.

Being ask'd at another time, as he was coming out of the Bath, whether many men were bathing there? he answer'd No. Being ask'd again, whether the crowd was not very great; he answer'd Yes.

Being invited to an entertainment, he refus'd to go: I was there, said he, yesterday, and had no thanks for it.

To one, who, as he was carrying a piece of timber hit him with it unawares, and then bid him take care; Do you intend, said he, to hit me again? Meeting afterwards with an adventure of the like nature, he struck the man with his stick who hurt him, and said, Do you take care.

He was so wet one day with the rain, that the drops ran down from all parts of his robe. Every one that beheld him was greatly moved with compassion; but *Plato*, who happened to be there, said, He'll be much more miserable, should you go away and take no notice of him.

One day, some body giving him a blow upon his head; I did not know, said he, that it was not safe to walk the streets without a helmet.

Being

Being ask'd at another time, what he would have for a blow on the head? he reply'd, A helmet.

Midias, having beaten him cruelly with his fist, said thus to him, If you complain, here are a hundred pieces for a fine. The next day *Diogenes*, with a gauntlet of iron, gave *Midias* a terrible blow on the head; Complain, said he, and you shall have the same recompence that you profer'd me.

Lisias, the apothecary, asking him, whether he believed there were any gods; Can I, said he, do otherwise than believe it, when I know you to be their greatest enemy.

Seeing a man one day, washing hoping thereby to purify himself; Miserable wretch, said *Diogenes* to him, tho' you continue to wash till to morrow, it will not keep you from committing faults in grammar; no more will it purge away the crimes of which you are guilty.

Seeing a boy in an immodest posture, he ran directly to his master, and striking him with his stick, said to him, Why is your scholar no better instructed?

Upon a person's shewing him an horoscope, (a scheme or figure to foretel mens fortunes.) This, said *Diogenes*, is an extraordinary thing indeed, but it is to prevent a man's perishing by famine,

He thought those men extremely blameable, who complain'd of providence. We

K S.

pray.

pray, said he, for those things which seem good to us, not for those that are really so.

Diogenes being sensible, that tho' his manner of life was generally approv'd of, yet there were few who followed his example; I am a favourite hound, said he, but few, or none of those that admire me, have courage enough to come and hunt with me.

To those who were terrified with dreams, he said; That they took no notice of their thoughts when waking, but were very solicitous, even to superstition, of what they thought when sleeping.

Upon his seeing a woman carry'd in a litter; That cage, said he, is by no means proper for so indifferent a bird.

He was so much beloved by the *Athenians*, that they ordered a young man to be scourg'd for breaking his tub, and gave him another.

When all men extol'd *Calisthene's* happiness, who had the privilege of *Alexander's* Table; For my part, said *Diogenes*, I think him unhappy, since he can neither dine nor sup but when *Alexander* doth.

When *Craterus* used his utmost endeavours to persuade him to live with him, *Diogenes* told him, that he had rather eat bread only at *Athens*, than live sumptuously in his palace.

When *Perdiccas* threaten'd to kill him if he did not come to him; You will do a mighty action, said *Diogenes*, the least venomous creature can do as much. I assure you, that

Diogenes has no occasion either for *Perdiccas*,
or

or all his greatness, to improve his happiness. Alas! the gods are extremely liberal in bestowing life on men, but the solid pleasures of it are unknown to the luxurious.

To one, who had his shoes put on by his servant; Thou wilt never be happy, said he, till he blows thy nose: Are your hands of no use?

Seeing the officers leading a man to execution, who had stol'n a bowl out of the publick treasury; Behold, said he, the great thieves conduct the little ones.

He often said, that a rich man without learning was like a Sheep cover'd with a golden fleece.

As he was, on a time, in the publick market, he began to scratch himself. Would to God, said he, that scratching my belly would keep, away hunger.

As he was bathing one day, seeing a youth making motions in the water which were very unbecoming; The more you excel, said he, the more blameable are you.

Seeing an Inscription over a prodigal's door, to this effect; This house is to be sold, I knew, said he, that thy master's excessive drinking would force him to spew.

To another, who said, The *Synopians* have condemn'd thee to perpetual banishment; he made this answer; I also have condemn'd them to stay in their wretched country, which lies on the coast of the *Euxine Sea*.

Being

Being once very pressing to have his statue erected, and being ask'd the reason ; I did it, said he, to accustom my self to be disappointed.

Being forc'd to beg by reason of his poverty, he said to the first man he met ; If thou ever gavest charity to any poor man, give it also to me ; if not, begin with me.

Being ask'd in what manner *Dionysius* the tyrant entertain'd his friends ; He uses them, reply'd *Diogenes*, like bags, hangs up the full, and throws away the empty.

Seing a prodigal eating olives in a tavern ; Had you always, said he, din'd after this manner, your supper had now been better.

He said, That the irregularity of mens desires was the source of all their misfortunes.

That good men were the images of the gods.

That the Belly was man's destruction.

That a polite and eloquent discourse was like a stream of honey ; and that none were in love but the idle.

Being ask'd, what was the most unhappy condition in life ; his answer was, To be old and poor.

Being ask'd at another time, what was the greatest blessing of life ; he reply'd, Liberty.

Some body enquiring, what beast bites worst ; Of wild beasts, answer'd he, a detractor ; of those that are tame, a flatterer.

Seeing a woman hanging on an olive tree, as he walk'd along one day, he said, O would

to

to the gods, said he, that all trees bore such fruit.

A man asking him, what age was best to marry in; *Diogenes* answer'd, When we are young it is too early, when old too late.

Being question'd at another time, why gold was pale; It is pale, said he, because so many envy the possessing it.

To those who advis'd him to send after his servant *Manes*, who had run away from him, he answered thus; 'Twould be very strange, since *Manes* could live without *Diogenes*, if *Diogenes* could not live without *Manes*.

To a tyrant, who desir'd his advice, what sort of brass was most proper for his statue; The same, said he, that *Harmodius's* and *Aristogiton's* were made of, who were enemies to tyrants.

As *Plato* one day was explaining his ideas, he made mention of the form of a cup and table. *Diogenes* said, that he did not understand him. To see a cup or table, said *Plato*, you need only make use of your eyes, whereas, to comprehend their forms, recourse must be had to the understanding.

Being ask'd what he thought of *Socrates*; he said, He was a fool.

Upon his seeing a young man blush; Take courage, said he, 'tis the colour of virtue.

Being chosen by two advocates to be their arbitrator, he condemn'd them both; the one, as guilty of the theft he was accus'd of; the other

other, for preferring an unjust complaint, he having lost nothing but what he himself had stol'n from others.

Being ask'd, why men bestow'd their alms rather on the blind and lame, than on philosophers; Because, said he, they may become lame or blind, but have no hopes of being philosophers.

Being also ask'd, whether he had a man or woman servant; he answer'd, Neither. who then will bury you, reply'd the person who propos'd the question? He, said *Diogenes*, who wants my house.

Being once upbraided with his having been guilty of coining false money; It is true, said *Diogenes*, I was once what thou now art, but thou wilt never be what I am.

Aristippus meeting him as he was washing of herbs, address'd him thus; If you knew, said he, how to make your court to kings, you need not be at the trouble of washing herbs; and you, said *Diogenes*, if you knew the pleasure that there is in washing herbs, you would never give your self the trouble to make court to kings.

Coming into a school, and seeing many pictures of the muses and goddeffes, and but very few scholars; Master, said *Diogenes*, you have here many scholars; but then, said he, I count the Deities.

Being ask'd, what country he was of; I am a citizen of the world, said he, intimating thereby,

thereby, that a wise man ought not to confine himself to any one particular country.

Importuning a prodigal to give him a mina; Why, said he, do you beg an obolus of others. Because, reply'd he, I hope to receive their charity another time, but fear that it will never be again in your power to relieve me.

At another time, being ask'd whether death was an evil, How can that be, said he, when we do not see him when he attacks us.

Seeing once an unskilful archer as he was shooting, he ran and sat down before the mark, for fear he should hit him.

Antisthenes being very sick in bed, *Diogenes* visited him in his chamber, and ask'd him if he wanted a friend; giving him thereby to understand, that in the time of affliction a sincere friend was absolutely necessary; for *Diogenes* was sensible that *Antisthenes* was very impatient under his sickness. At another time having hid a dagger under his cloak, he repeated his visit. Who, reply'd *Antisthenes*, will deliver me from the pains under which I languish? *Diogenes* pulling out the dagger, said, See here is your deliverer. I want said *Antisthenes*, to be rid of my pains, not my life.

To one who told him that the *Athenians* made a jest of him, he said, What avails their laughing at me, perhaps the asses, when they bray and shew their teeth, make a jest
of

of them ; but as they do not mind the asses, I do not mind them.

Being ask'd why every one call'd him dog ; I wag my tail, he said, to those who carefs me, bark at those who give me nothing, and bite those who hurt me.

Being again question'd, what kind of dog he was ; he answer'd, When hungry, I am a hound, and fawn on all I meet, but when full a mastiff, and then I bite all I meet

Seeing the orator *Anaximenes* pass by, who had a very large belly, Give me some of your belly, said *Diogenes*, you will ease your self, and very much oblige me.

Being blamed for eating in the streets and market ; he said, It was there that I happened to be hungry.

Upon his return from *Lacedemon* to *Athens*, being ask'd whence he came, he immediately reply'd, I have been among men, and am now come to converse with women.

He compar'd the most beautiful courtisans to good wine with poyson in it ; he also called them the queens of kings, because they obtain of them whatever they have a mind to.

As one was admiring the great number of offerings hung up in the temple at *Samothrace*, by such as had escaped shipwreck, Their number, said *Diogenes*, would have been much greater, if every one who had been cast away, had made his oblation.

As

As he was eating one day in the publick streets, a great number of people flock'd about him and call'd him dog ; You are rather dogs, said he, who stand thus about me while I am eating.

A very unskilful wrestler, who was not able to live by his profession, having turn'd physician ; You have now, said *Diogenes*, a fair opportunity of revenging your self upon those who won the prize from you.

Seeing a courtesan's son who was throwing stones among a crowd ; Have a care child, said he, lest you hit your father.

Upon a man's demanding back his cloak ; If you gave it me, said *Diogenes*, it is now my property ; but if you only lent it, I will then use it for my convenience, till I have less occasion for it.

Being upbraided with his drinking in taverns ; I am shav'd, said he, in a barber's shop.

Hearing a person commended for his liberality to him ; I ought, said he, to be rather commended for deserving his charity.

Being ask'd what advantages he reaped from philosophy ; If I only learn to bear with patience the calamities of life, then, said he, I shall be satisfied.

Hearing that the *Athenians* had declared *Alexander* to be the god *Bacchus* ; he desired in derision to be made *Serapis*.

To one who reproach'd him with lying in uncleanly places; The sun, answer'd he, shines upon a dunghill without being polluted.

A certain person saying to him, whence comes it to pass, that thou who knowest nothing, shouldst yet pretend to be a philosopher? *Diogenes* reply'd, If I had no other merit, than the being able to contradict the philosophers, that alone would be sufficient.

Upon a man's recommending his son to his tuition, and telling him at the same time, that he was a youth of excellent parts, a great scholar, and of a sweet disposition: *Diogenes* heard him with abundance of patience; at last he said; If he is already so fully accomplish'd, he has no occasion for my instructions; to what purpose did you bring him hither.

He crowded one evening into the theatre when the play was over, and the company was coming out. Being ask'd the reason of so strange a proceeding; he answer'd, It was always my resolution to do so.

Dionysius the tyrant, being driven from *Syracuse*, retir'd to *Corinth*, where he set up a school to keep himself from starving. *Diogenes* went one day into his school, where he heard his boys crying; *Dionysius* imagining that he was come to give him consolation in his present afflictions; *Diogenes*, said he, you oblige me very much; you see in me an instance of the instability of fortune. Unhap-

py wretch, reply'd *Diogenes*, I am rather surprized to see you alive, who have been guilty of so many cruelties in your kingdom; and I plainly perceive, that you are now no better a schoolmaster than you were a king.

Some persons offering sacrifices to the gods to bless 'em with a son; You are more solicitous, said he to them, about having a son, than an honest man.

Hearing once a very beautiful youth talking obscenely; Art thou not ashamed, young man, said he, to draw a leaden sword from an ivory scabbard?

He often said, that they who talk'd well of virtue, and did not practice accordingly, were like musical instruments, which sounded agreeably, but had no understanding.

Upon a man's saying, that he was not fit to study philosophy; Thou wretch, said he, to what purpose dost thou then live, if thou despair'st of living well.

Seeing a young man behave himself unseemly; Art thou not ashamed, said he, to depreciate thy nature, and make thy self worse than she design'd? Nature has form'd thee a man, and you endeavour to make your self a woman.

He usually said, that all men were in a state of subjection; that servants were slaves to their masters, and they to their passions; and that all things depended on custom. That as those who lived voluptuously and at ease, could

could not easily change their life; so on the contrary, the contempt of pleasure was delightful to those who had been exercised and train'd up in a different manner. He thought modesty to be a weakness; and therefore never scrupled to commit the greatest indecencies in publick. If it be good to eat, said he, why may it not be done in the publick places as well as in your house?

Being ask'd where he would be buried when he died; his answer was, That he would be thrown out into the open fields. What, are you not afraid, said one, of being a prey to the birds and beasts? Let 'em lay my staff near me, reply'd *Diogenes*, that when they come, I may drive them away. The same person return'd, but you will then be insensible, *Diogenes*. If so, said he, what matters it whether they devour me or not?

Some report, that being eighty years old, he eat a piece of raw flesh, which, for want of digestion, was the cause of his death.

Others say, that finding himself oppress'd with age, he held in his breath till he died. His friends came the next day, and found him closely wrap'd up in his cloak, and not believing him to be asleep, he being naturally extremely wakeful, they open'd his cloak, and perceiv'd him to be dead.

There arose so sharp a contest among 'em, who should bury him, that it certainly had
come

D I O G E N E S. 233

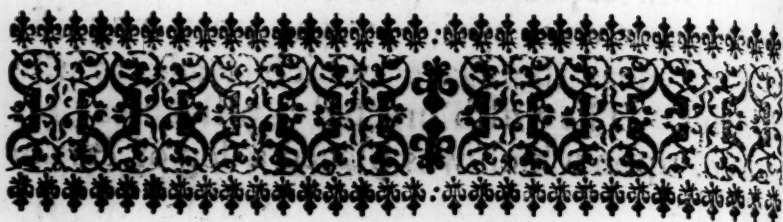
come to blows, had not the magistrates of *Corinth* interpos'd to prevent it.

Diogenes was buried, with great magnificence, near the Gate which leads to the *Isthmus*. They also erected a pillar near his grave, upon which was placed a dog of *Parian* marble.

The death of this philosopher happen'd on the same day in which *Alexander* died at *Babylon*, viz. in the 114th olympiad. He was afterwards honoured with several statues, which several private persons erected to his memory, with very honourable inscriptions.



C R A T E S.



C R A T E S.

CRATES, the Cynick, who was contemporary with Polemon, the successor to Xenocrates, in the Platonick school, flourished under the 113th olympiad. He was one of the chief disciples of the famous Diogenes and the son of Ascondus, a Theban; of a very rich and considerable family. He happened one day to be at a tragedy, where he observed, that Telepus disposed of all his wealth, in order to become a Cynick; which so much affected him, that he resolved to follow this example: He therefore sold his estate, amounting to two hundred talents, which he put into the hands of a banker, charging him to give them to his children, in case they had but a small share of wit: But that, if their thoughts were sublime enough to make them philosophers, he might then distribute that money among the citizens of Thebes; because philosophers stood in need of nothing. Here-
upon

upon
him
him
house

In
a ver
wint
to in
conve
enter
ance,
whic
to fol
loadi
migh
and l
on ot
mean
all ot
M
pear
not p
ing
noise
that
he re
in a
this,
his b
house
to hi
reaso

upon his relations came one day to entreat him to change his resolution, and dispose of himself otherwise: But he expelled them his house, and even pursued them with blows.

In the summer season *Crates* used to wear a very heavy garment, and in the depth of winter he was but slightly cloathed, in order to inure himself to all the hardships and inconveniences of the seasons; he would also enter into peoples houses with great assurance, and reprimand them for any thing which he disliked; it was his custom likewise to follow women of a scandalous reputation, loading them with injurious words, which might provoke them to do the same by him, and by that means teach him to bear affronts on other occasions: His manner of living was mean, and he drank nothing but water like all other *Cynicks*.

Metrocles, the orator, did not dare to appear any more in publick, because he could not prevent some certain winds from breaking forth whenever he was speaking; the noise of which gave him so much confusion, that he shut himself up in his house, where he resolved to pass the remainder of his life in a melancholy manner. *Crates* hearing this, eat a quantity of pulse in order to fill his body with wind; then went to *Metrocles's* house, and said many handsome things to him, to convince him that he had no reason to be ashamed, having done nothing that

that was ill ; and that as all men were liable to the like infirmities, it would be surprizing that he were not also subject to the same. While he was speaking, the pulse, which he had eat, began to work ; which example of *Crates* made so great an impression on *Metrocles*, that he became sensible of his weakness, and laying aside all regard to decency, he burnt the writings which he had had of *Theophrastes*, whose disciple he had been, and devoted himself intirely to *Crates*, who made him an excellent *Cynick*. *Metrocles* afterwards was very remarkable amongst the philosophers of his sect, and had several disciples who were very famous : But at last finding himself old and infirm, he took a distaste to life, and strangled himself.

Crates was extreemly ugly, and in order to make himself appear still more frightful, he had sowed some sheeps skins to the outside of his robe, so that when any one met him, they could hardly distinguish what kind of an animal he was : He was however very dexterous in all manner of exercises, and whenever he appeared in publick places, either for wrestling or any thing in that nature, those who were present could not help laughing at the odness of his person and unusual dress ; but *Crates* was no ways surprized at this ; he used only to lift up his hands, saying ; *Have patience, O Crates, they who now laugh at thee, will shed tears presently ; and thou*
shalt

shalt have the pleasure of knowing that they will think thee happy, whilst they are upbraiding themselves with their own foolishness.

He went one day to a certain master, to desire that he would grant a favour to one of his disciples, and embraced his thighs instead of his knees, which appearing very odd to the master, he seemed to be angry: But Crates said to him, *What doth it signify to thee? Are not thy thighs part of thy self as well as thy knees.*

He used to say, that it was impossible to find a man without faults, but that a pomgrate might be beautiful, altho' it happened to have a rotten kernel in it.

The magistrates of *Athens* charged him with wearing of linnen, contrary to their order: *Theophrastes weareth linnen likewise,* reply'd Crates, *and if you are willing to see it, I'll convince you thereof immediately.* The magistrates, who could not believe it, follow'd Crates, who led them to a barber's shop, where laughing at them, he shew'd them *Theophrastes* with a shaving cloth about his neck, *See,* said he, *doth not Theophrastes also wear linnen?*

Crates required of his disciples, that they should not settle their affections on any worldly riches; *I am master of nothing,* said he, *but what I have learned, and have disposed of the rest to those who admire pageantry.* He enjoined them above all things to avoid pleasure, because, that nothing being more

L

becom-

becoming a philosopher than freedom, there was not a more tyrannical master than voluptuousness.

Hunger, said he, *expelleth love, which remedy, if not sufficient, time must efface*; yet if this will not do, you have nothing left, but to take a rope and hang your self.

Whenever he spoke of the corruptions of his age, he could not forbear censuring the folly of men, who, to gratify their passions, would spare no cost, even in the purchase of the most vile things, yet would shew their covetousness in the laying out of the least money, when it was to acquire such things as were good and profitable.

He was the author of that diary so much celebrated since; that ten minas be given to a cook; a drachma to a physician; five talents to a flatterer; smoke to a good counsellor; a talent to a mistress, and an obolus to a philosopher.

When he was asked of what use philosophy was to him; *It teacheth me*, reply'd he, *to live contented upon herbs, without care or uneasiness.*

Demetrius of Phaleris having sent him one day some wine with a few loaves, *Crates* was highly provoked, that *Demetrius* should think that a philosopher stood in need of wine; so returned the bottles in a surly manner, and said *Ab! would to the gods, that there were also fountains of bread.*

The

The free behaviour of *Crates* so mightily pleased *Hyparchia*, sister to *Metrocles*, that she would not hearken in the least to any proposals made her from several considerable persons, who were earnest in their suit to her; and she even told her relations, that if she did not marry *Crates*, she would kill her self: They used all possible means to dissuade her from it, but their endeavours were fruitless; and they were forced at last to apply to *Crates* himself, whom they earnestly entreated to prevail with her to alter her mind: But this proving likewise unsuccessful, he rose up and stripp'd himself before her, that she might see his hump-back, and his crooked body: Then flinging down his robe, his wallet, and his staff, he said to her, *I will not deceive thee, here is thy husband with all his possessions; consider now what thou art going to do; for, if thou wilt marry me, thou canst not have any other riches.* *Hyparchia*, without hesitating, prefer'd *Crates* to whatever she possessed, and to all her other pretensions; then put on a *Cynick's* habit, and became even more impudent than her husband himself. They were guilty of the most shameful actions in the midst of the streets and publick places, regardless of any one that might see them; *Hyparchia* never would leave her husband, but follow'd him every where, and went with him into all manner of company.

One day being at an entertainment given by *Lyfimachus*, she proposed this sophism to *Theodorus* the atheist, who happened likewise to be there. "If *Theodorus* is not blamed for doing some certain things, *Hyparchia* doing those same things ought not to be blamed neither. But *Theodorus*, in striking himself, doth nothing for which he ought to be blamed: Wherefore, said she, (giving a box on the ear to *Theodorus*) *Hyparchia* ought not to be blamed for striking *Theodorus*." He did not immediately answer this argument, but snatching *Hyparchia's* robe off of her back, who seemed not in the least concerned at it, he said, *See, here is a woman who hath quitted what belongs to her sex.* "It is true, replied *Hyparchia*; but dost thou think that I am so much to be blamed for having prefer'd philosophy to the employment of a woman."

From this hopeful marriage of *Crates* with *Hyparchia*, there sprung a son, whose name was *Pasicles*, whom his father and mother took great care to educate in the *Cynick* philosophy.

Alexander one day asked *Crates*, whether he would not be pleased to see his country rebuilt. To what purpose, reply'd *Crates*, some other *Alexander* may come and destroy it again?

He used to say, that he had no other country besides poverty and the contempt of greatness, which were out of the power of fortune;

fortune; that he was a citizen of *Diogenes*, and consequently free from all envy.

One day he provoked *Nicodromus* the musician, who gave him a great blow with his fist, which raised a bump on his forehead: Whereupon *Crates* only put a piece of paper on the bump with these words written upon it; *This is the work of Nicodromus*: And thus walked about the streets with this writing on his forehead.

He said, that the riches of great men were like trees which grow on the tops of mountains and inaccessible rocks; and that none could come at the fruit of these trees except kites and ravens: And in like manner, that none could have access to the favours of great men, save only flatterers and women of a vile reputation; and that a rich man surrounded with flatterers was like a calf in the midst of a pack of wolves.

When he was asked, until what time it was proper for a man to apply himself to philosophy; he answer'd, *Till you come to understand, that those who are intrusted with the command of armies, are nothing better than ass-drivers.*

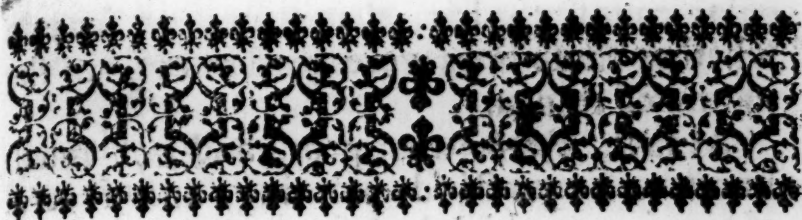
Crates, like the rest of the *Cynicks*, despised all kind of sciences, morality excepted. He lived many years, and in the latter end of his life was quite bent with old age. When he was sensible of his approaching death, he said, reflecting upon himself, *Ah, poor hunch-*

back ! the length of thy years is bringing thee to thy grave, and thou shalt soon see the palace of Pluto ; and so died of old age.

The time of his greatest reputation was towards the 113th olympiad : He flourished then at *Thebes*, and surpassed all the other *Cynicks* of those days. He was master to *Zeno*, who was founder of that renowned sect the *Stoicks*.



P Y R R H O.



P Y R R H O.

PYRRHO was founder of the sect call'd *Pyrrhonii*, or *Scepticks*: He was son to *Plistarchus* of the city of *Elea* in the *Peloponnesus*. At first he apply'd himself to painting; afterwards he became one of the disciples of *Driso*; and at last of *Anaxarchus* the philosopher, to whom he was so attach'd, that he followed him even into the *Indies*. During this long voyage, *Pyrrho* diligently conversed with the *Magi*, the *Gymnosophists*, and all the other eastern philosophers; and having got a thorough insight into all their opinions, he found nothing satisfactory in them, but all things seemed to him incomprehensible. He thought that truth lay concealed in the bottom of an abyss; and therefore, that the best way was never to determine any question, but to doubt of every thing.

He said, that men were govern'd by the received opinions of the age; that whatever they did, was thro' custom; that all things were try'd and examin'd by the laws and customs then establish'd in every parti-

cular country ; but, that it was not known whether those laws were good or evil in the nature of things.

At first, *Pyrrho* was poor, and not much known ; he practis'd painting, and several of his pieces, which had succeeded very well, were kept for a great while at *Elea*. He lived much by himself, and never came to any publick assembly. He often travelled about, but never told whither he was going. He bore all things without the least concern of uneasiness. He trusted so little to his senses, that he would not go out of his way, neither for rocks, nor precipices, nor any other danger ; nay, he chose rather to be crush'd in pieces, than avoid the meeting of a waggon ; so that he was always followed by some of his friends, who took care to keep him out of danger. He was of an even temper, and he went always clad in the same manner. Whenever he discours'd upon any subject, he said all that he had to say upon it, altho' the persons he spoke to happened, upon some particular reasons, to retire and leave him alone, just as if those persons had been attentive to him. He carried himself, in respect to all mankind, with the like indifference.

It happened one day, that *Anaxarchus* unluckily fell into a ditch ; and as he was calling out for help, *Pyrrho*, who was his disciple, pass'd by without minding him, or giving

giving him assistance. Every body blamed him for this, as being ungrateful to his master; but *Anaxarchus*, on the contrary, greatly applauded him for being thus really free from all manner of passions, and for not having the least regard to any person.

In a very short time, *Pyrrho's* reputation spread it self all over *Greece*. Several persons embrac'd his opinions; and the people of *Elea* growing acquainted with his merit, had such a particular veneration for him, that they created him high priest of their religion. The *Athenians* made him a free-man of their city; and *Epicurus* took such delight in his conversation, that he could not sufficiently admire his way of living. Every body thought him entirely free from all care as well as vanity and superstition. Even *Timon* the philosopher assures us, that he was as much respected as if he had been a demi-god upon earth. He quietly pass'd away his life with his sister *Philiste*, who was addicted to philosophy. He went to market to sell little pigs and birds; he cleaned his own house, and so little regarded what work he was about, that he would often wash a sow.

One day, a dog rush'd upon him to bite him, but *Pyrrho* drove him back; upon which, some who saw it, told him, that he acted contrary to his principles. To this he answer'd, *Alas! it is difficult to part with our*

prejudices; and to divest our selves entirely of human frailty; this, however, is what men ought to endeavour with the utmost of their power and ability.

Another time, as he was going over the sea in a small vessel, there arose suddenly a great tempest, whereby the vessel was in danger, They that were going over with *Pyrrho*, were prodigiously frighten'd; but *Pyrrho* was easy in the midst of the tempest, shewing them a little pig by them that was eating with the same unconcern as if the ship had been safe in harbour: He told them, *That it became a wise man to endeavour to imitate the resolution of that little animal, and remain unconcerned in any circumstances whatsoever.*

Pyrrho being afflicted with an ulcer, the surgeon was forced to make him undergo the severest operations, by cutting and burning the ulcerous part; *Pyrrho* express'd not the least sign of pain, not so much as knitting his brows. That philosopher was of opinion, That the greatest happiness possible to be attain'd, was to be capable of forbearing to decide upon any matter before us. His disciples all agreed upon this one particular, which is, *That we are certain of nothing.* But some of them enquired after truth, as if it was possible to discover it; others lost all hopes of ever finding it; others thought they might very well affirm one
single

single thing, viz. That they certainly knew, that they knew nothing at all ; but others question'd, even, whether they knew that they knew nothing. Some of these opinions had been broach'd before *Pyrrho's* time ; but as no body had ever profess'd absolutely doubting of every thing, therefore *Pyrrho* hath been look'd upon as the author and founder of the *Scepticks*.

This philosopher's reason for suspending our judgment, was this, that we knew things only as they stand related to each other, but not as they really were in the nature of things : For instance ; the leaf of a willow-tree seems sweet to the goat, but bitter to men : Hemlock fattens the quail, but proves poison to men. *Demophoon*, who took care of *Alexander's* table, used to burn in the shade, but freeze in the sun. *Andron* of *Argos* used to go over the *Lybian* sands without drinking. What is just in one country, is unjust in another ; as what is esteem'd virtuous by some nations, is reputed vicious by others. The *Persians* marry their own daughters, which the *Greeks* look upon an abominable crime. All women are common amongst the *Massagetes* ; which custom is an abomination to other nations. Robbing is commended by the *Cilicians*, but punish'd by the *Greeks*. *Aristippus* is of one opinion concerning pleasure ; *Antisthens* of another ;
and

and *Epicurus* is of a different one from both. Some people believe a providence, others deny it; the *Egyptians* bury their dead; the *Indians* burn them; and the *Paones* throw them into ponds. What is of one colour by the light of the sun, is of another by that of the moon, and of another by that of a candle. The throat of a pigeon varies in its colours, according to the different sides which we look upon. Wine taken moderately comforts the heart; but when to excess, it disorders our senses, and turns our brains. What is on the right-hand of one person, is on the left of another: *Greece* that lieth on the east of *Italy*, is on the west of *Persia*. What is miraculous in some places, is often common and ordinary in others. The same man is a father to one person, and brother to another. In short, the contrariety that we meet with in every thing, made *Pyrrho* and his disciples forbear determining any thing; for they believed, that there is not any thing in the world with which we are perfectly acquainted as it is in its own nature, and which we were not obliged to compare with other things, in order to be satisfied as to the relation it bore them. As they were not acquainted with any truth, they exploded all kind of demonstrations; for, said they, A demonstration ought to be built on something clear and evident, and that stands in no need of farther proof. Now, there is

no

no such thing in Nature ; for although a thing should seem evident to us, we should be yet obliged to shew the truth of the reason for which we think it so.

Pyrrho, in imitation of *Homer*, used to compare men to leaves of trees, which continually succeed each other, the new taking the place of the old. He lived in very great repute from the time he first made himself known ; and died at last aged upwards of 90 years.



B I O N.



B I O N.

BION the philosopher, studied some time in the academy; but he took such a dislike to it, that he laugh'd at all the statutes that were there observed, and daily ridiculed them; and he quitted it entirely. He took a robe, a staff and a wallet, and embraced the sect of the *Cynicks*, but finding some few things which did not suit with him, even in this sect, he qualified it by introducing into it several of the rules of *Theodorus*, who was the disciple and successor of *Aristippus* in the *Cyrenaick* school. At last he studied under *Theophrastus*, who succeeded *Aristotle*.

Bion had a penetrating genius, and was a very good logician: He excelled in poetry and musick, and had a particular inclination for geometry. He loved to live well, and led a very debauch'd life. He never lived long in one place, but went from town to town, and would be at every feast, where he was particularly happy in making the company laugh, and setting off the brightness of his parts. As he was very pleasant company, every body was fond of entertaining him.

Bion

Bi
nemi
tigon
took
sign
nus
sayin
thy
pare
but
made
It w
was
his
quit
and
sthe
a be
cele
cri
his
per
wa
me
wi
to
N
m
m
k
th
in

Bion hearing one day, that some of his enemies had spoken very freely to king *Antigonus* about the meanness of his birth; he took no notice of it, and gave not the least sign of his knowing any thing of it. *Antigonus* sent for *Bion* in hopes to puzzle him, by saying to him, *Give me an account of thy name, thy country, thy family, and the calling of thy parents.* *Bion* was not at all surpriz'd at this, but answer'd, *My father from a bond-man was made free; he used to sell bacon and salt butter: It was not possible to know whether heretofore he was handsome or ugly, by reason of the several stripes his master had given him over the face, which quite disfigur'd him: He was a Scythian by nation, and came originally from the Borders of the Borhithenes: He became acquainted with my mother in a house of ill fame; there it was that they at last celebrated their hopeful nuptials: I know not what crime my father happened to be guilty of, but he, his wife and his children were all sold: I happen'd to be then a little boy, handsome enough, and was bought by an orator, who when he died left me all he had; upon which I immediately tore his will, and threw it into the fire, and then retired to Athens, where I apply'd my self to philosophy. Now you are as well acquainted with my name, my country, my father and my family, as I am my self; for this is all I could ever come to the knowledge of: Perseus and Philonides have nothing now more to do, but to raise stories of me, in order to divert you.*

Bion

Bion being ask'd one day who was the unhappiest of men; he answer'd, *That it was he who most eagerly pursued after happiness, and endeavoured to lead a quiet and easy life.*

A young man ask'd him at another time, whether it was proper for him to marry; to which he reply'd, *Ugly women are apt to turn our stomachs, and beautiful women our brains.*

He said, that old age was the haven of all evils, into which all misfortunes crowded together; that men should reckon the number of their years only with respect to the figure they had made in the world; that beauty was an external good, which depended not on us; and that wealth was the spring of all great undertakings, since without it nothing could possibly be done though our abilities be ever so great in all other respects.

Meeting one day with a man who had wasted all his estate in luxury; he said to him, *The earth swallow'd up Amphiaraus, but thou hast swallow'd up the earth.*

A great talker, and one who withal was very troublesome, telling him that he design'd to beg a favour of him, *Bion* reply'd, *I shall readily do any thing thou desirest from me, provided that thou send any other person to acquaint me with thy request, and thou comest not in person.*

Another time he happen'd to be in the same ship with several wicked persons, and they were taken by pirates; upon which the

rogues

rogue
if we
Bion,

Or
extre
unto
thee,
his a

W
him.
of th

H
care
him
as m

H
that
T

old

T
whi
goo
hap
the
con

T
ma
gui

wi
tho

rogues said to each other, *We are quite undone if we are discovered.* And *I am undone*, said Bion, *if I am not discover'd.*

One day a certain envious man, who look'd extremely sullen, coming to him, he said unto him, *Hath any misfortune happen'd unto thee, or hath any other man met with success in his affairs?*

Whenever he saw a covetous man pass by him, he said unto him, *Thou art not master of thy estate, but thy estate is master of thee.*

He said, that a covetous man took as much care of his estate, as if it really belonged to him; but that he dreaded making use of it as much as if it belonged to another person.

He thought that the greatest of evils was that of not being able to bear evil.

That no man ought to be upbraided with old age, since all men wish'd to arrive at it.

That it was much better to give of that which belong'd to us, than to desire the goods of another; because men might be happy with a small competency; but that they were always unhappy when in a craving condition.

That rashness sometimes became a young man; but that old men should always be guided by prudence.

That when once we had made friendship with any one, we ought to keep it, lest it should be thought we had made friendship
with

with a wicked person, or that we had fallen out with a man of honesty.

He told his friends, that they then had reason to believe they had made some progress in philosophy, when they found themselves as insensible of an affront, as of a compliment.

He was of opinion, that prudence was as much superior to all other virtues as the sight was to the rest of the senses.

That impiety was but a very bad companion for conscience ; since it was extremely difficult for a man to speak boldly when his conscience upbraided him with any thing ; and when he knew that some divinity was justly provok'd against him.

That the way which led into hell was very easy, since men went thither blindfold.

That those who could not soar to the heights of philosophy, but apply'd themselves to human learning, were like *Penelope's* lovers, who never conversed but with the maids, because they could not gain the mistress.

One day *Bion*, being at *Rhodes*, took notice that every *Athenian*, who happen'd then to be in that island, apply'd himself to the art of oratory and declaiming ; upon which he began to teach philosophy; but some body blaming him for not doing as other people did ; *What*, said *Bion*, *would you have me sell barley, having brought wheat along with me ?* He

used

used
of h
thei
he d
B
vail
him
be ta
W
pun
tenc
in v
he s
they
D
mar
self
A
he t
lang
he v
wh
him
pre
foll
I
rep
tha
tha
fm
bee
fesi

used to say of *Alcibiades*, That, in the prime of his youth, he debauched husbands from their wives; but when he arriv'd to manhood he debauched wives from their husbands.

Being ask'd one day, why he had not prevailed with some youth or other to live with him? *Because*, said he, *soft cheese is not to be taken with a hook.*

Whenever any one spoke to him of the punishment of the *Danaides*, who were sentenced to be perpetually drawing up water in vessels with holes in them; he said, *That he should think them much more to be pitied were they condemned to do it in vessels without holes.*

During his stay at *Rhodes*, he debauched many of the youth, in order to secure to himself an interest in that country.

At last, having led a most infamous life, he fell sick at *Chalcis*, and continued in a languishing condition for a long while. As he was extremely poor, and had not even wherewithal to hire a person to take care of him, king *Antigonus* sent him two slaves, and presented him with a chaise, that he might follow him whenever he thought fit.

It is said, that *Bion*, during his sickness, repented of having contemn'd the gods; that he intreated them to deliver him out of that lamentable condition; that he used to smell to the flesh of those victims which had been sacrificed unto them: Nay, he confess'd his crimes; and was so weak, as to implore

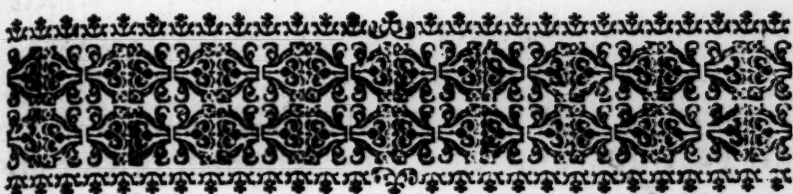
implore the help and assistance of an old sorcerer, to whom he gave himself up entirely; and to whom he stretched out his neck and arms, that she might tie her charms to 'em. He ran into the most extravagant superstitions: He covered his door with laurel, and would do any thing in the world to preserve his life, but all to no purpose; for poor unhappy *Bion* died at last, sinking under the distempers his debauched life had brought upon him.



E P I.



E
109t
appl
his
Pam
doct
mast
grov
was
book
serv
A
taug
Five
he
a f
self
sche
in
stru



E P I C U R U S.

E P I C U R U S, of the Family of the *Philaidæ*, was born at *Athens*, about the 109th olympiad. At fourteen years of age he applied himself to philosophy, and pursued his studies for some time at *Samos*, under *Pamphilus* the *Platonic*; but not relishing his doctrine, he left his *school*, and had no other master. It is said, he taught grammar, but growing soon weary of it, he laid it aside. He was much delighted in reading *Democritus's* books, which were afterwards of considerable service to him in composing his system.

At the age of two and thirty years he taught philosophy at *Mitylene* and *Lampsacus*. Five years after he returned to *Athens*, where he instituted a new sect. He purchased a fine garden, which he cultivated himself. Here it was that he founded his school. He and his scholars lived together in a very sweet agreeable manner; he instructed them both as he walked and worked,
and

and obliged 'em to get his precepts by heart. Great numbers came from all parts of *Greece* both to see and hear him in his retirement.

Epicurus was a person of great candour and sincerity. He was courteous and affable to all persons, and had that tenderness and affection for his friends, and relations, that he gave 'em all he had. There was nothing which he more recommended to his scholars, than to use their slaves with clemency and mercy; he treated his own with surprizing humanity, allowed them the liberty of studying philosophy, and took care to instruct 'em as if they were his scholars.

Epicurus was contented with bread and water, fruit and pease, which grew in his garden. He often used to say to his servants, *Bring me a little milk and cheese, that I may feast and regale my self whenever I will.* This, says *Laertius*, was the life of *Epicurus*, whom some malicious persons represent to the world, as a voluptuous man.

Cicero in his *Tusculan Questions*, cries out, *O good gods! how great was the abstinence of Epicurus!*

As his scholars imitated his virtues, they contented themselves with pease and milk, as their master did; and tho' some among 'em drank a little wine, the greatest part drank nothing but water. *Epicurus* would not suffer his followers to make a common
bank,

bank, as the scholars of *Pythagoras* did, it being rather a mark of distrust than friendship.

He believed there was nothing more great and noble than the study of philosophy; that young persons could never begin it too soon; and that they who were old, ought never to grow weary of it, since the end they proposed thereby was happiness; the only end which all mankind ought to have in view.

The felicity, of which the philosophers discourse, is a natural felicity; that is, such a state of happiness as may be attain'd by the strength of nature. *Epicurus* makes it to consist in pleasure; not sensual pleasure, but in the health of the body, and tranquility of mind: To possess these two blessings together, was, as he thought, the *sovereign good*.

He taught, that virtue was the only means of making life happy; because nothing is more pleasant, than to live wisely, according to the rules of prudence, honour, and justice; to have nothing to reproach us; to be conscious of no crime; to injure no man; to do all the good possible; and never to be wanting in the common sociable duties of life. He infer'd from hence, that none but good men could be happy; and that virtue and happiness were inseparable.

He incessantly commended temperance and sobriety, which wonderfully contribute to the keeping the mind in a state of tranquility, to the preserving the health of the,
body

body, and to the repairing it when weaken'd or decay'd. *We must*, said he, *accustom our selves to live upon a little, which is the greatest riches that a man can acquire.* Besides, the most common ordinary things are as pleasing to a man when hungry, as the greatest delicacies. *We are never better than when we feed upon simple diet; the head is never out of order, the mind is at liberty, and has always the satisfaction of being able to apply itself to the search after truth, and to enquire the reasons why in all our actions we are rather inclin'd to follow one party than another.* In a word, the entertainments, which we make from time to time, become thereby more agreeable; and when a man has learn'd to be satisfied with the little which nature requires, he is better prepared to bear any sudden change of fortune, than if he had always feasted upon dainties. He added further, That we can never be too careful in avoiding those excesses which impair the health and strength of the body, and stupify the mind; and tho' all pleasure be of it self desirable, yet we cannot keep it at too great a distance, when the evils that attend it are superior to the satisfaction; and that it is also beneficial to us to suffer any evil, when 'tis certainly recompenc'd with a greater good.

He believed, that contrary to the opinion of the *Cyrenaicks*, indolence was a constant and perpetual delight; and that the pleasures of the mind were much more affecting than those

those of the body: *The body, said he, is only affected with present pain, whereas the mind, besides its present incumbent evils is equally sensible both of past and future.*

He held, that the soul was corporeal, because it gives motion to the body, and is partaker of its joys and infirmities; it awakes us on the sudden when we are fast asleep, and makes us change colour, according to its different motions. He affirms, it could have no relation with the body if it were not corporeal.

Tangere enim & tangi nisi corpus nulla potest res.

He imagined the soul to be nothing else but a fine thin cloth spread over all the body, of which it was as much a part as the leg, hand, or head; from whence he concluded, that it died with the body; that it vanished like a vapour, and was destitute of sense as well as the body; and consequently that death was no evil, neither was it to be feared as such. All good and evil is in the sense; but death is a deprivation of the sense, and is therefore to be regarded as nothing to us. While we are in being, death is not present; and when death is present, then we are not. While we are in this world, it is natural to us to desire to live while life is pleasant; but that we ought no more to regret the leaving it, than to rise from table after a full and plentiful meal.

M

He

He said, there were few who knew how to make a right use of life; that the generality of men were dissatisfied with their present state; every one proposed to live more happily for the time to come, but were surpris'd by death before they could put their projects in execution; and that this was the thing which made man's life so extremely miserable. This being the case, it was best for a man to enjoy the time present, without thinking on the future; and not to measure the happiness of life by the number of years, but by the pleasures he enjoy'd. A short and pleasant life, he said, was much more desirable than a longer that was full of cares and sorrow; as at an entertainment we do not choose the most in quantity, but the meat that is sweetest and best dress'd. And that if we reflect, that after death we shall for ever be deprived of all the blessings and comforts of life; we should also consider, that we shall have no more desire to possess 'em than we had before we came into being.

He further said, that nothing argued a greater weakness, than to fear the stories that are told us of *Hell*. That the pains of *Tantalus*, *Sisyphus*, *Tityus*, and of the daughters of *Danaus*, were nothing but fables, invented with design to let us know, with what violent passions men are tormented in this world; and that therefore we ought to divest our selves of all those terrors, as serving to no other end, than to disturb the peace and quiet of life. He

He made liberty to consist in an entire indifference; he rejected fate; he look'd on the art of divination as a ludicrous thing, believing it impossible for any one to know those contingencies, which having no necessary cause, depended on the humour and caprice of men.

He spoke always of the supreme Being with the greatest veneration; and was willing that mens sentiments of him should be as noble and sublime as possible. He expressly forbid our attributing any thing to him, which was inconsistent with his immortality or sovereign felicity. *He is not an impious man*, said he, *who rejects the gods whom the people adore, but he, who entertains the same impertinent opinions of 'em as the people do.*

He believed, that the supream Being had a right to be ador'd for the excellency of his nature; and that we ought to worship him upon that very consideration, and not out of fear of punishment, or the hope of a reward. He highly blam'd those superstitions with which the people were abused, and were generally made use of as a pretence for the greatest enormities.

The religion, under which he was born, exempted not the gods from any of the passions to which we are subject. But *Epicurus* consider'd 'em as beings infinitely happy, whose dwelling was in places extremely delightful; where there was neither wind,

nor rain, nor snow; where the air was serene, and the light clear and shining. He believ'd also, that the enjoyment of their happiness was their perpetual employment.

He banished all those notions of 'em, as are generally apt to perplex mens minds. He believed their felicity to be absolute and independent; that they were neither affected with our good nor ill actions; and that if they took any care of mankind, or concern'd themselves with the government of the world, it would disturb their tranquillity.

From hence he inferr'd, that invocations, prayers and sacrifices, were entirely useless, and that it would avail us nothing under the evils and calamities which befall us, to address the gods, and prostrate our selves before their altars; but that we ought to regard all things with an air of indifference, without being astonish'd.

He adds further, that our idea of the gods is not the result of reason; and that the fear we are in of those blessed beings, proceeds from the vast prodigious phantoms, which, as we vainly imagine, in our dreams, represent themselves to us. These he thinks, threaten us with an air and spirit, which bear some proportion to their majestick mien, and, as we fancy, we see 'em do wonders; and these phantoms being always returning, and there being numberless marvelous effects whose cause is unknown, when people of little or

no understanding contemplate the sun, moon, stars, and their regular motions, they presently imagine those nocturnal phantoms, to be eternal and omnipotent beings. They place 'em in the middle of the firmament, because, according to their conceptions, the thunder and lightning, hail, rain, and snow, proceed from thence. They invest 'em with the guidance of this admirable machine the world, and attribute to 'em all the effects of which they cannot trace the cause. This, as he pretends, was the real occasion of mens erecting so many altars as we see in the world; and that the worship, which we pay the gods, had no other foundation than these false terrors.

As to those enchanted places, wherein the gods are said to dwell, *Lucretius*, who embrac'd *Epicurus's* doctrine, tells us, that we must not believe 'em to resemble the palaces of this world; that the gods, by reason of the fine matter of which they are made, are invifible to the senses, and can hardly be perceiv'd by the eye of the mind; it necessarily follows, that the place of their abode must bear some resemblance to the tenuity of their nature.

All philosophers agree, that according to the ordinary course of nature, nothing can be made out of nothing, and that something cannot be reduced into nothing. Experience tells us, that bodies, are made of the ruins of other bodies, and consequently, that they have one common subject, and that this

common subject is, what we call, original matter.

There are many disputes what this *original matter* is. *Epicurus* believ'd it to be atoms, that is, little indivisible bodies, of which, he pretends, that all things are fram'd.

Besides these atoms, he admits another principle, which is the *vacuum*, but does not consider it as a principle of the composition of bodies, but only for motion; *Because*, saith he, *if there were not little vacuums in nature, there could be no motion; the whole mass of matter would continue perpetually fixed like a rock, and consequently there could be no production.*

He pretends, that these atoms have existed from all eternity, and that the number of their different figures is incomprehensible, tho' finite; but that under every different figure there is an infinity of atoms. He believ'd, that their weight was the cause of their motion, and that by jostling against each other, they hang often together; and that the different manner of their arrangement produc'd all the effects we see in nature; all which were indebted for their beings to no other powers than chance, which occasion'd such a number of atoms of such and such a figure to meet together. He compared these atoms to the letters of the alphabet, which formed diverse words according to their different disposition; as for example, *estre* and *resse* are two different words, tho' the letters
are

are the same; thus those atoms, which compose certain bodies, when plac'd and rank'd in sundry manners, produce other bodies. Nevertheless, he does not believe that all sorts of atoms are equally proper for all sorts of bodies, it being very probable, that those which make a tod of wool are not fit to make a diamond, as we often meet with several words of different letters.

He further taught, that these little bodies were in perpetual motion; and that from thence it was, that nothing continued in the same state; that some were diminished and others increased by the ruins of those that were diminished; that some waxed old, others again received daily new recruits; and that of consequence every being had its time in this world: That as some things corrupted, the atoms which fell from 'em join'd themselves with other atoms, and form'd a body different from that to which they before adher'd. Thus, tho' every thing has its time, and seems at last to vanish and disappear, as if it was entirely annihilated, nothing really perisheth.

Epicurus imagin'd, that there was a time when all the atoms were separated from each other, and that by a fortuitous concourse they compos'd an infinity of worlds, each of which perish'd at a certain period; either by fire, as when the sun approaches so near the earth as to burn it, or by some great and terrible

concussion, which overturn'd all things, and laid this machine of the world in ruins; and that there were several ways, by which each world might easily be destroy'd, but that another was immediately fram'd out of its ruins, which presently began to produce new creatures. He believ'd that the world, which we now inhabit, was nothing else but a heap of rubbish, the remains of that dreadful astonishing convulsion which formerly happen'd. Witness the horrible gulphs in the sea, the long chain of mountains of an incredible height; witness the spacious beds of rocks, some of which lie a cross; others are low; others high, and others sloping. Witness that great irregularity which is observable in the bosom of the earth; the subterraneous rivers and lakes. Witness also that strange inequality on the surface of the earth, which is divided by seas, lakes, streights, islands and mountains.

Epicurus held, that the universe was boundless; that this great all had neither middle nor end; and that from any imaginary point, the space you had to traverse was infinite; that there was no end of it.

He farther said, that the flattering ourselves, that the Gods made the world out of love to mankind was extremely ridiculous; there being no colour of reason to imagine, that after they had continued so many ages in a perfect undisturb'd repose, they should think

think of changing their former peaceful manner of life for one quite different ; besides, it was not very difficult to judge, by the many defects we see in the creation, that it was not the work of those divine architects.

He held, that the earth was formerly as capable of producing men and other creatures, as it is now of producing rats, moles, worms and insects. He imagin'd, that at its beginning, while it was fresh, fat and nitrous, and by little and little was warm'd and enliven'd by the heat of the sun, that it cover'd itself with herbs and trees ; that a great number of little tumours, like mushrooms, began to arise on the face of the earth ; and that, after a certain time, when every tumour was ripen'd to maturity, the skin broke, and produc'd some little animal, who retiring by degrees from the humid place of its nativity, and beginning to breath, the earth, for its support, supply'd it with little rivulets of milk, which broke out in those places.

Among this vast variety of creatures, some were of a prodigious size ; some had no feet ; others had neither heads nor mouths ; and others again had their limbs glued as it were to the trunk of their bodies ; insomuch, that many would unavoidably perish, either for want of proper nourishment, or through their incapacity of multiplying their species by the union of the male and female : In a word, none would survive but those whose bodies

were perfectly fram'd, and it is their species which at present dwell upon the face of the earth.

At this first beginning of the world, neither heat, cold, nor wounds were so violent as now; both these and all other things were then in their infancy: The men, who sprang out of the earth, were much more robust than those of this age; their bodies, like wild bears, were cover'd with hair; they found no inconvenience, either from their food, which was very bad, or from the great inclemency of the seasons; they lay stark naked upon the bare earth, where the night surpriz'd 'em; they had recourse to the little shrubs, to shelter 'em from the rain; there was, as yet, no society among 'em; every man's thoughts were employ'd upon himself, and all his care was, to procure the conveniencies he wanted.

The earth also had produc'd several great forests, whose trees grew daily; upon this, men began to live upon acorns, strawberries and wild apples: They had frequent engagements with the boars and lions; they united together to guard themselves from these savage beasts; they built little huts; employ'd themselves in hunting, and found out the way of making themselves cloaths of the skins of the beasts they kill'd. Every man made choice of a wife for himself, and liv'd only with her; this produc'd children, who
by

by their pretty flattering careſſes ſofter'd the rough fierce humours of their fathers. This was the beginning of all ſociety. Neighbours at length contracted friendship with each other, which put an end to all acts of hoſtility. At firſt they ſignified their wants by their fingers; for their greater convenience, they afterwards invented certain names, which they gave to every thing at a venture, and compos'd a jargon of words, which they made uſe of to communicate their thoughts. The ſun had taught 'em the uſe of fire; before they found it out, they roasted the veniſon they had got in hunting by the heat of his rays; but ſome lightning falling upon ſome combuſtible matter, which immediately took fire, they being ſenſible of its benefit, inſtead of extinguishing it, endeavour'd to preſerve it; every one carried ſome of it to his hut, which ſerv'd him to dreſs the meat he had provided.

In proceſs of time they began to build cities, and to divide the land among 'em, tho' very unequally: They who excell'd in ſtrength, or policy, had the largeſt ſhare. They made themſelves kings, and conſtrain'd the reſt of mankind to obey 'em; they alſo built citadels, to prevent their being ſurprized by their neighbours.

Their defence, at that time, was their hands and nails, teeth, ſtones and clubs; theſe

these were the only arms they then used to determine their differences.

Having burn'd some forests, of which 'tis not necessary to assign the occasion, they saw some metal which ran through the veins of the earth into little trenches, where it congealed; the glittering of the ore fill'd 'em with admiration; they immediately concluded, from what they saw, that by the means of fire they could mould it into what form they pleased: At first they only made themselves arms, for which purpose brass was preferable to gold, it carrying a keener edge; some time after they made bridles for their horses, and shares to till and plough the earth; and at last they furnish'd themselves with every thing they wanted.

Before the invention of iron, they made their cloaths of different things, which they tied together; but from the time they found out the art of making this metal serviceable to 'em upon every occasion, they soon contriv'd the wearing of woollen stuffs and thread, for the convenience of mankind.

Nature instructed 'em in the art of sowing: They had observ'd from the beginning of the world, that the acorns, which fell from the oaks, produced other oaks not unlike their parents; accordingly, whenever they were inclin'd to raise a beautiful nursery of oaks, they had nothing to do but sow their acorns. The same observation being likewise true
as

as to other plants, they sow'd the grain of what they wanted ; and perceiving that the plants in general grew better when the land was well cultivated, every one began to apply himself to agriculture.

Thus far strength and art prevail'd ; but as soon as gold began to be esteem'd, and every one was charm'd with the beauty of the metal, they employ'd all their thoughts to possess themselves of it. By this means some particular persons enrich'd themselves to a great degree ; the common people soon deserted from their kings, who had nothing but force and policy to recommend them, and went over to the rich. The kings were assassinated, and the government became popular ; they erected laws, and made choice of magistrates to put them in execution, and to take care of the common-wealth.

As their fierceness abated, society increas'd. They began to entertain each other at their houses, and when dinner was over, they delighted themselves with hearing the charming melody of the birds ; they endeavoured to imitate them, and made songs to the very same airs and tunes which they had learn'd of them.

The winds, which, as they blew over the reeds, made a sweet agreeable murmuring, were the occasion of their inventing the flute, and the admiration which the stars and planets

nets inspir'd 'em with, put them upon the study of astronomy.

Avarice soon crept in among 'em, and corrupted their manners ; they went to war upon no other motive, than to make themselves masters of each other's estate. This produc'd a great number of poets and painters, the one to celebrate their brave exploits, and the other to paint 'em. The peace and tranquillity, which they afterwards enjoy'd, were the means of their bringing those arts to perfection which necessity had invented, and of finding out new ones for the convenience of life.

As to the objection, that neither men, lions, nor dogs, are now generated from the earth, *Epicurus* says, *That its fertility is quite exhausted ; as a woman advanced in years is past child-bearing. That a field, which has never been till'd, produces at first a more plentiful crop than it does afterwards. That, when a forest is grub'd up, the future trees bear no resemblance, either in height or beauty, to those which first grew in it ; but in a little time grow wild, and degenerate into thorns and brambles.*

There are yet, 'tis possible, some rabbits and hares, boars, foxes, and other perfect animals produc'd by the earth ; but as this happens in places unfrequented, we disbelieve it, because unknown to us : So likewise had we never seen any rats but those which were born of other rats,

we

*we should hardly believe, that there were any who-
ow'd their generation to the earth.*

The philosophers are divided concerning the rule of knowing the truth.

*Epicurus held, That all certainty depends up-
on the senses. That we know nothing but by their
report. And, that we have no other criterion
of distinguishing what is true, from what is false.*

*As to the understanding, he believ'd, That
at first it had no ideas; that it was a kind of
tabula rasa; and that, when the organs of the
body are form'd, its knowledge of things increases
gradually by the mediation of the senses. That
it can reflect on things absent, and deceive it-
self in thinking 'em present, or employ itself on
things which have no existence; but the senses,
on the contrary, perceive no objects but what are
present; and consequently as to their existence,
they cannot be deceived. In this case, he says,
That it is a mark of very great folly, to have re-
course to reasoning, and not to examine the re-
port of our senses.*

Various and different are the explications of vision among the philosophers. *Epicurus* believ'd, that a great many particles perpetually flew off from the surface of all bodies not unlike to the bodies themselves; that these little particles fill'd the air; and that it was by their means the external objects were preceptible to us.

He moreover taught, that the smell, heat, sounds, light, and other sensible qualities were

were not the simple perceptions of the soul, but that all these things were really without us, in the manner they appear and that a certain quantity of figured matter, moulded in a certain particular manner, independent of all creatures whatsoever, was really and truly smell, sound, heat, and light : For example, the little particles which continually fly off from the flowers of a garden, fill the air with an agreeable smell like to what we are sensible of when we walk in it ; that when a bell rings, the air about it is fill'd with tinklings like the sounds we hear ; and that, when the sun begins to appear, we perceive in the air something bright and luminous ; and that when the same thing appears quite different to two different creatures, it proceeds from the different interior configurations of those two creatures. Thus for instance ; if the leaf of a willow is bitter to a man, and sweet to a goat, it plainly follows, that the internal configuration of a man and goat are not like to each other. This also is the reason, that hemlock, which fattens quails, is poison to a man.

The *Stoicks*, who make profession of a severe and rigid virtue, but, at the bottom, are full of vanity, were extremely jealous of the great numbers of *Epicurus's* followers ; his doctrine being quite different from theirs ; accordingly they endeavoured all they could to blast his reputation ; they fill'd their

books

books with diverse kinds of calumnies against him. This is the reason that those who liv'd afterwards, and knew nothing of *Epicurus*, but what they had from the *Stoicks*, have suffer'd themselves to be surpris'd into an opinion of his being a sensual and profligate man; whereas, on the contrary, he was a glorious and eminent example of temperance and sobriety, and his morals were pure and uncorrupted.

St. *Gregory* gives us an illustrious testimonial of the chastity of this philosopher. ' *Epicurus* tells us, says this father, that pleasure was the end of man; and that we might not imagine the pleasure he meant was sensual pleasure, he liv'd a life no less regular than temperate, and confirm'd the truth of his doctrine by the purity of his morals.

Epicurus would never be concern'd in the government of the republick, but prefer'd a life of peace and tranquillity to that trouble and perplexity which are inseparable from state affairs.

The statues which the *Athenians* erected to his memory, at the publick charge, sufficiently testify his distinguish'd merit, and the particular esteem which they had for this philosopher. He was never abandon'd by any of his followers, tho' their number was exceeding great. *Metrodorus* excepted, who left him to study in the academy under *Carneades*, but this was only for six months; he

he soon return'd to *Epicurus*, and continu'd with him to the day of his death, he dying some time before *Epicurus*. His school continued for several ages in the same flourishing condition, when all the schools of other philosophers were almost deserted.

In the 72d year of his age he fell sick at *Athens*, where he had never discontinued his instructions: His distemper was a retention of urine, which was exceeding painful to him; however, he bore it with a patience invincible. When he perceiv'd his end approaching, he gave several of his slaves their liberty, made his will, and ordain'd, that his and his parents birth-day, should be yearly celebrated, about the tenth day of the month *Gamelien*, or *January*. He left his garden and books to *Hermachus* of *Mitylene*, on condition it should descend successively to those who studied philosophy there. He writ to *Idomeneus* after this manner.

I am come, I thank the gods, to the last and most happy day of my life: I am so tormented with the violence of my distemper, which tears my very bladder to pieces, that the pain I endure is beyond expression; yet even in the midst of these my cruel sufferings, I feel a spring of joy within me when I reflect on the service I have done to philosophy in general, by my good discourses. I intreat you, by the love you have always expressed for me and my doctrine, to take care of Metrodorus's children.

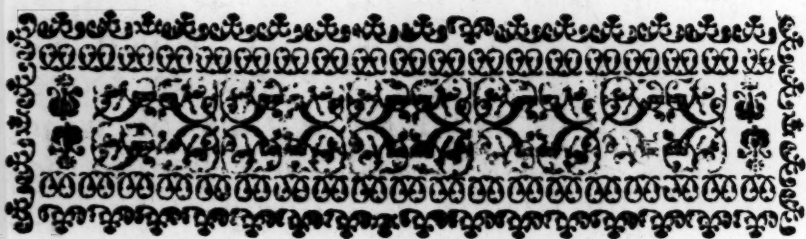
Having

E P I C U R U S. 279

Having been ill about fourteen days, he went into a bath of hot water, which was prepar'd by his order. He was no sooner enter'd, but he call'd for a glass of wine, which he drank up; and then having admonish'd his friends and disciples to have him and his precepts in their remembrance, he presently expired. He died in the first year of the 127th olympiad, being much lamented by the *Athenians*.



Z E N O.



Z E N O.

ZENO, who was the head of the sect of the *Stoicks*, was a native of *Cittium* in the isle of *Cyprus*. Before he determin'd on any profession, he consulted the oracle, in order to know what he should do to live happy; and the answer was, *That he must become of the same colour with the dead.* Zeno imagined that the meaning was, that he should apply himself to read the books of the antients; and taking the thing very seriously, he began to study, and used his utmost endeavours to fulfil the advice of the oracle.

One day, as he was returning from *Phœnicia* with a parcel of purples which he had bought, he was shipwreck'd in the port of *Pyraus*, which loss made him very melancholy; so that being come back from *Athens*, he went into a bookseller's shop, and there began to read the second book of *Xenophon*, in order to comfort himself; which gave him so much delight, that he forgot his grief; and having asked his bookseller, where

where those sort of men lived whom *Xenophon* mentioned, the bookseller seeing *Crates* the *Cynick* going by accidentally, said to *Zeno*, *Behold, there is the man, follow him.* *Zeno*, who was then thirty years old, followed *Crates*, and began from that day to be his disciple; but being very modest and reserved, he could not comply with the impudent behaviour of the *Cynicks*; which *Crates* having observed, he resolved to cure him of his weakness; and to that purpose gave him one day a large pot filled with lentils, and ordered him to carry it through the suburb of *Ceramica*. *Zeno* was very much ashamed at this, and as he was going along, endeavoured to hide himself, for fear any one should see him; whereupon *Crates* came up to him, and with a club hit the pot which he carried, and broke it in several pieces, and all the lentils were scattered about him. Then *Crates* said to him, *How now, sirrah, what makest thou run away, since no body hath hurt thee.*

Zeno was a great lover of philosophy; he often used to thank fortune for his having lost all that he was worth by sea; saying, *That the winds, which had caused his shipwreck, had been favourable to him.* He studied above ten years under *Crates*, without practising the impudence of the *Cynicks*; at length going to study under *Stilpo* of *Megara*, *Crates* held him by his garment, and would have forced

forced him to remain with him : But *Zeno* said to him, O *Crates*, *there is no retaining a philosopher unless it be by his ears ; convince me by good reasons, that your doctrine is preferable to that of Stilpo ; for if you do not, were you to shut me up, my body indeed may be with you, but my soul would be with Stilpo.*

Zeno studied ten years more under *Stilpo*, *Xenocrates* and *Polemon*, then retired and instituted a new sect of his own ; and the fame of him was soon spread throughout all *Greece*. In a short time he became the most distinguish'd of all the philosophers of the country ; numbers of people came from divers parts to devote themselves to him and become his disciples ; and, as *Zeno* used commonly to teach under a gallery, from thence his followers were called *Stoicks*.

The *Athenians* paid him so great a veneration, that they made him keeper of the keys of their city ; and having erected a statue in honour of him, they presented him with a crown of gold. King *Antigonus* admired this philosopher so much, that whenever he came to *Athens*, he always was present at his lectures ; and used often to go and eat at *Zeno's* house, or take him along with him to supper at *Aristocles* the harper's. But *Zeno* afterwards avoided going to any feasts or assemblies, for fear he should become too familiar. *Antigonus* used his utmost endeavours to engage him to come and live
with

with him; but Zeno having excused himself, sent in his room *Perseus* and *Philonides* with this message, *That he was extreamly pleased to find Antigonus express so great an inclination for the sciences, that nothing would sooner divert him from sensual pleasures, and incline him to virtue, than the love of philosophy. In short, said he, did not my old age and infirmities prevent me, I would not fail to attend you as you desire it; but as I cannot possibly do it, I send you two of my friends, who are no ways inferior to me either in sense or doctrine, and are of a much stronger constitution; if you will converse seriously with them, and apply your self to the performance of those precepts which they will lay before you, you will see then nothing will be wanting to compleat your happiness.*

Zeno disliked a crowd, and used to be attended by only two or three at most; and when more people would follow him, contrary to his desire, he gave them money to make them withdraw.

Sometimes seeing himself crowded by the multitude of people that were in the gallery where he taught, he used to shew unto those who were troublesome to him, some certain pieces of timber which were over his school; saying to them, *Behold, do you see those pieces of timber which are there above? they were not always there; they were formerly like you, in the middle of this place, but being troublesome, they were taken away and placed where you see them;*

them; therefore I desire you to withdraw and trouble me no more.

Zeno was tall and slim, and his complexion very black, whence some people called him the palm-tree of *Egypt*. He had a wry neck, and his legs were thick and subject to humours. He used to cloath himself in a light stuff, the cheapest he could get, living at all times on bread, figs, honey, and sweet wines, never eating any thing dress'd by the fire. His continence was so great, that whenever any body was praised upon that account, people used to say, *he is more chaste than Zeno*. He nevertheless had an intrigue with a servant maid; for the virtue of the heathens was precarious. His deportment was grave; his wit sprightly; and his humour severe: When he spoke, his forehead wrinkled, and he made a wry mouth; yet sometimes, when he was in a merry humour, he would be very gay, and entertain the company very agreeably. When they asked him the cause of so great an alteration, he answered, *That pulse were naturally bitter, but that when they were infused for some time in water, they became sweet*. He affected so great an austerity, that his manner of living was more like a brutish simplicity than a real frugality; and setting aside impudence, which he was not guilty of, he practised most of the precepts of the *Cynicks*; which occasion'd *Juvenal* to say, *That the Stoicks*
and

and Cyricks differ'd only in their dress, but their doctrine was the same.

He was very concise in all his discourses, and when they ask'd his reason for it, he said, *That wise men ought to express themselves in as few words as possible.* When he reprimanded any one, he said but little, and spake always obliquely.

Happening one day to be at a feast with a very greedy man, who used to starve those who eat with him, Zeno took a large fish to himself, which he seem'd unwilling to share with any body. The glutton immediately looked at him with a frown, which Zeno perceiving, said to him, *Why should you be angry at my doing a thing for once, which you practise every day.*

Another time, a young man was pressing him very earnestly upon a subject which was much above his genius; whereupon Zeno called for a looking-glass and set it before the youth, saying, *Dost thou think that those questions become thy face.*

He used to say, that the wretched discourses of orators were like the money of *Alexandria*, which looked beautifully, but was made of metal which was of no value.

He was of opinion, that no greater prejudice could be done to youth, than the bringing of them up with vanity; that they ought to be taught how to behave themselves courteously, and do nothing but what was becoming.

ing. *Capbessius*, seeing one day a disciple of his who was very proud, he gave him a box on the ear, saying, *Altho' thou wert exalted above other men, that would not make thee an honest man; but if thou art honest that will exalt thee above other men.*

He likewise had a notion, that it was dangerous for a young man, who proposed to acquire learning, to give himself to poetry.

When he was asked what kind of thing his friend was he answered, *It is a counter part of my self.*

He used to say, *That it was better to make a slip with the feet than with the tongue; and that nothing ought to grieve us so much as loss of time, because that loss was the most irretrievable.*

He happened once to be at an entertainment which was given to the Ambassadors of *Ptolomy*, where he spoke not during the whole supper; which caused some surprize in the Ambassadors, who asked him, if he had any thing to communicate to their king? *You may tell Ptolomy*, replied he, *that you have seen a man here who knoweth how to be silent.*

The opinion of the *Stoicks* was, That the end which we ought to propose to our selves, was to live according to nature. That living according to nature, was to do nothing contrary to the dictates of reason, which was a general law, and common to all men.

That

That every man ought to practice virtue for the sake of virtue itself, without any hopes of a reward; that virtue alone was sufficient to make men happy; and that whoever was virtuous, enjoyed perfect happiness even in the midst of the greatest torments.

That there was nothing useful but what was honest; and that nothing that was criminal could ever be useful.

That the honest treasure is that which rendereth perfect all those who possess it.

That there were things which were neither good nor evil, tho' they had the power to move our appetites, and incline us to chuse the one preferably to the other; as life and health, beauty and strength, riches and nobility, pleasure and glory; and these other things which are opposed to them, as death and sickness, ugliness and weakness, poverty and meanness, pain and reproach, *For said they, nothing can be good unless it maketh happy those who enjoy it, and maketh unhappy those who are deprived of it. Wherefore, neither life, health, nor riches, make happy those who enjoy them, nor make unhappy those who are deprived of them. Therefore neither life or health, riches or death, sickness or poverty, are good or evil. Besides, added they, Those things which we can use either for good, or for evil, are neither good nor evil. Therefore life, health and riches, are neither good nor evil.*

After all, they admitted of another kind of indifferent things, which were not able to make any impression upon our minds; as having on our heads a number of hairs even or odd, stretching out a finger, or bending it, holding a feather in the air, or taking up a straw.

They said, That sensual pleasures were not good, because they were unbecoming: Wherefore, that nothing which was unbecoming could ever be good.

That a wise man feared nothing; that he valued no outward shew, because honour and reproach were equally alike to him. *That* it was the character of a wise man to be rigid and sincere. *That* it was no crime in him to drink wine; but that he ought never to drink to excess, that he might not be deprived of the use of his reason ~~one moment~~ of his life. *That* he ought to have a great respect for the gods, and offer up sacrifices unto them, abstaining from all manner of rioting.

That we might call those things offices in general, which were done thro' inclination; that the good offices were honouring our Parents, defending our country, making friends, and assisting them. *That* on the contrary evil offices were neglecting our parents, despising our country, and having neither respect nor affection for our friends.

They

They were of opinion, that all good and evil things were equally the same; that they could neither increase nor diminish: For *said they*, there is nothing more true than what is true, and nothing more false than what is false: Likewise there is nothing better than that which is good, nor nothing worse than that which is evil; and as a man that is one stadia distant from *Canopus*, is no more actually in *Canopus*, than a man who is at two hundred stadias distance; so likewise he that committeth a small crime, hath no more pretention to virtue, than he who committeth a great one.

That a wise man alone was capable of friendship, and ought to be employ'd in the affairs of the republick, in order to suppress vice, and excite the citizens to virtue; that he alone ought to have a share in the government of the state, since he was the only person who could determine what was good and evil; that he alone was blameless, and incapable of hurting any one; and that he was the only man who admired nothing of all the things which usually surpris'd the rest of men.

They held, with the *Cynicks*, that all things belonged to the gods, and that amongst friends all things were in common.

They likewise held, that all the virtues are so strongly united, that a man can never possess one virtue without possessing them all.

That there is no medium between vice and virtue: *For, said they, as a man must necessarily be either strait or crooked; so likewise, all actions must be either good or evil.*

That the wise man alone was happy; that he was never in want of any thing; and that he ought to expose himself to the most cruel torments for the sake of his country and friends; that he feared nothing; that he did good to every one; and that he was incapable of doing an injury to any man; that in short, he was of all professions, even tho' he did not exercise any; and that he might be compared to an excellent actor, who could with equal advantage, represent the part of *Agamemnon* and that of *Thersites*.

Zeno was of opinion, that all women should be in common amongst wise men, and that every man might please himself with the first woman he met, without making any particular choice; that this was the way to prevent jealousies and suspicions of adultery; and that each man in particular should look on all the young people as if they were his own children.

The *Stoicks* held, that there was only one supreme Being, but that different names were given to him; sometimes he was call'd *Fate*, sometimes *Spirit*, and at other times *Jupiter*; that this Being was an animal, immortal, reasonable, perfect, happy, and free from all evil;

evil; that his providence governed the world, and all the beings that were therein.

They admitted of two principles, which were, the Agent and the patient that is to say, God and the world.

They were of opinion that matter was divisible to infinity; that there was but one world, and that the world was of a round figure, which is the properest for motion. They believed, as well as *Pythagoras* and *Plato*, that it was animated by a spiritual substance, which was disposed throughout all its parts; that this substance was not distinguished from God, and that it formed with the world one and the same animal; whereof, according to some, the principal part was the heavens, and according to others, the sun: That the world was placed in the center of an infinite void space; and that none of the parts of the world admitted of a *vacuum*, because the fluid matter, which agrees with all sorts of figures, filled up the spaces that were left by the gross bodies which could not immediately join every where, because of their irregularity.

That the world was subject to corruption: For, said they, *The whole is corruptible when each part thereof is corruptible. Now each part of the world is corruptible; therefore the whole is corruptible.* That the fixed stars were born away by the motion of the heavens; that the sun was a fire, whose body was larger than that of the earth, since it cast its shadow in the

the form of a cone : That the sun and the other planets subsisted by the vapours which were exhaled from the earth and the sea. They had a perfect knowledge of the cause of eclipses of the sun and moon, and of thunder and lightning. They said, that the two frigid zones were uninhabitable, by reason of the extraordinary cold ; and that the torrid zone was likewise uninhabitable, because of the excessive heat.

Aristo, the *Stoick*, declared himself an enemy to logick, comparing usually its subtil arguments to cobwebs, which really shew something very ingenious and well contrived, but are entirely useless.

Chrysippus on the contrary, had a great esteem for logick, and so far excell'd in that art, that every one agreed, that, had the gods been in need of logick, they never would have made use of any other than that of *Chrysippus*.

Zeno lived to the age of 98 years, without ever being subject to any infirmity. He died in the 129th *olympiad*, and was very much regretted after his death. When *Antigonus* received the news of it, he shewed an extraordinary concern : *Great gods*, said he, *what a man have I lost!* whereupon being ask'd, what reason he had for having so great a value for that philosopher ; he reply'd, *Because the many great presents which I have made him, could never oblige him to do an ill thing.*

Antigonus

Anitgonus immediately sent to the *Athenians*, desiring that they would bury him in the *Ceramic* suburbs.

The *Athenians*, on their part, were extremely concerned for the loss of *Zeno*. The chief magistrates celebrated his praise in a publick manner after his death; and in order to render the ceremony more authentick, they made a Decree in the following terms.

The D E C R E E.

‘ **W**HEREAS *ZENO*, the son of *Mnæ-*
 ‘ *sea* of *Cittium*, hath spent many
 ‘ years in teaching philosophy in this city,
 ‘ and on all occasions hath behaved himself
 ‘ like a good man, continually recommend-
 ‘ ing virtue to the youth that were under his
 ‘ care; and hath always lived conformable
 ‘ to the precepts that he taught; therefore
 ‘ the people have thought it reasonable to ce-
 ‘ lebrate his praise in a publick manner, and
 ‘ to present him with a crown of gold, which
 ‘ he hath justly deserved for his extraordi-
 ‘ nary honesty and great temperance, and
 ‘ likewise to erect a monument for him at
 ‘ the publick expence, in the *Ceramic* sub-
 ‘ urbs. The people require, that five men
 ‘ in *Athens* be chosen to have the direction
 ‘ of making the crown and the monument,
 ‘ and that the Scribe of the Republick shall
 ‘ ingrave this decree upon two columns, one
 ‘ whereof

‘ whereof shall be placed in the *Academy*, and
 ‘ the other in the *Lyceum*; and that the mo-
 ‘ ney which shall be necessary to carry on
 ‘ this work, be immediately put into the
 ‘ hands of the person who is entrusted with
 ‘ the care of the publick affairs; to the end,
 ‘ that all the world may know, that the *A-*
 ‘ *thenians* are mindful of bestowing honours
 ‘ on men of a distinguish’d merit, both dur-
 ‘ ing their lives and after their death.

This decree was made whilst *Arrhenidas* was Archon of *Athens*, a few days after the decease of *Zeno*.

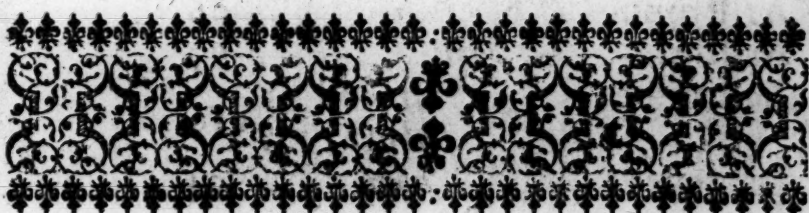
It is reported, that *Zeno* ended his life after this manner.

They say, that one day, coming out of his school, he hit his hand against something and broke one of his fingers. This he took for a warning from the gods, that he should die in a little time: Whereupon he struck the ground with his hand, and said, *Dost thou require me? I am ready.* Then without taking any farther care of his broken finger, he deliberately strangled himself.

He had taught for forty eight years without interruption; and it was sixty eight years since he began to apply himself to philosophy under *Crates* the *Cynick*.



F I N I S



*The Names of the Philosophers mentioned
in this Book, with the Time wherein
they lived, in a chronological Order.*

T Hales	<i>born about olympiad</i>	35
Solon		35
Pittacus		42
Bias		<i>eod.</i>
Periander		<i>eod.</i>
Chilo		<i>eod.</i>
Cleobulus	<i>the same time as Solon</i>	
Epimenides	<i>came to Athens</i>	} 46
Anacharfis		47
Pythagoras	<i>flourish'd</i>	60
Heraclitus	<i>born</i>	69
Anaxagoras		70
Democritus		77
Empedocles	<i>flourished</i>	84
Socrates	<i>born about the same time with Democritus.</i>	
Plato		88
		Antisthenes

Antisthenes		olymp.
Aristippus		eod.
Aristotle	born	96
Xenocrates	flourished	99
	about	} 110
Diogenes	born	94
Crates	about	113
Pyrrho	about	120
Bion		eod.
Epicurus	he flourish'd about the same time with Xenocrates.	
Zeno	died	129



